FRIDAY, APRIL 22, 1960
25th of NISSAN 5720
Candle Lighting in Toronto 6:55

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

Read, on page 5: INTERFAITH IN OUR JET-AGE DEMOCRACY A Remarkable Story

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CAIRO THREATENS U.S. OVER N.Y. PICKETS

"Demands" American Dock Workers Give Up Pro-Israel Strike; Tel Aviv Jubilant

Washington, Thursday, (CJN). —From Cairo to Casablanca the Arab nationalist press has launched a campaign of blackmail against the United States Government, and the U. S. in general, as a result of picketing by longshoremen in New York against Egyptian ships.

Egypt transmitted diplomatic notes to the State department in Washington threatening with diplomatic steps against America, if the workers of the New York harbour will not cease their action against Arab shipping.

The State department made known that it has no official knowledge of the anti-Arab boycott in the New York harbour.

U. S. DEMOCRACY, ARABS TOLD

Whatever the situation may be, the State department declares, it cannot control the actions of free workers in the United States.

Unofficially, a spokesman of the State department also stated that "the United States is a democracy and cannot force longshoremen to give any action which they may consider in the interest of the working people." The Government of the United States has no connection with these actions but cannot control them.

U. S. ENVOY DISCUSSES CASE

CAIRO — United States Ambassador G. Frederick Reinhart discussed the Cleopatra case at the Foreign Office of the United Arab Republic twice, on Tuesday.

Mr. Reinhart's visits reflected growing concern at the Government level over angry reactions in Cairo to the picketing of the U. A. R. freighter in New York.

While Cairo officials remained silent pending the outcome of injunction proceedings in a New York Federal court, the Cairo press let threats by the Arab union dominate the news and editorial columns. Organizations of longshoremen and dock workers in Port Said and Alexandria have threatened to boycott visiting American ships if picketing of the Cleopatra continues.

GIVE NEW YORK "ONE WEEK"

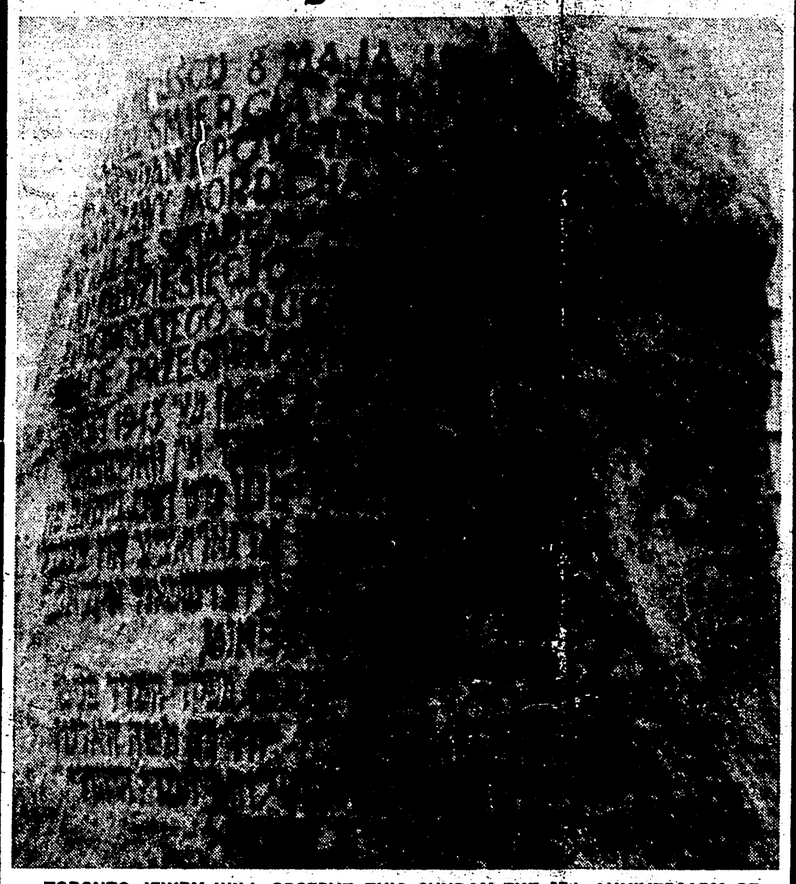
A spokesman for the Arab Trade Union promised that a decision on specific action would be made at an emergency meeting in Cairo. An affiliated body, the United Arab Petroleum and Petrochemical Union, announced, it had given the New York maritime unions one week to revoke their decision to boycott Arab vessels in New York.

Mr. Reinhart, on his first visit to the Foreign Office shortly after noon, called on Dr. Murad Ghaleb, Deputy Secretary of State for Foreign Affairs. Later he called on Dr. Mahmoud Fawzi, the Foreign Minister. A United States Embassy spokesman said the Ambassador and Dr Fawzi had discussed "several matters."

It was understood, however, that Mr. Reinhart pointed out on both occasions that the United States Government had no legal means of approaching the problem created by the incident except through the courts and the courts took time. The Ambassador was said to have reminded the Arab officials that in last year's steel strike not even the President of the United States could take swift action.

(Continued on page eight)

Ghetto Fighters' Monument



TORONTO JEWRY WILL OBSERVE THIS SUNDAY THE 17th ANNIVERSARY OF THE WARSAW GHETTO. (SEE STORIES ON PAGE 4).

Histadrut Toronto Drive For 1960 Opens May 1

By Ben Nobleman

The Histadrut opens its Annual Campaign in Toronto with a Dinner at Beth Sholom Synagogue on Sunday, May 1st at 6.30 p.m. Quota for the 1960 Israel Histradut Drive is $200,000. Toronto Campaign Chairman is Fred Shore. Executive Director is George Steinhouse.

Guest speaker at the Israel Histradut Dinner will be Rabbi Jacob J. Weinstein of Chicago, one of America's outstanding communal leaders and orators, who is National Chairman of the American Committee for Labor Israel.

Rabbi Weinstein has been the Rabbi of K.A.M. Temple in Chicago, the oldest Reform Congregation in the Middle West since 1939. He has had a distinguished career in American communal and religious life. In 1929-30 he was the Director of the B'nai B'rith Hillel Foundation in Texas. From 1930 to 1932 he was Rabbi of Shearith Israel Temple in San Francisco. In 1932-1933 he was Advisor to Jewish Students at Columbia University. From 1933 to 1939 he was Director of the School for Jewish Studies in New York and San Francisco. From 1943 to 1946 Rabbi Weinstein was Chairman of the War Labor Board Panels, Region VI and in 1948 was lecturer on labor problems at the University of Chicago.

(Continued on Page Seven)

Russia Banned Matzot From Israel

Tel Aviv, (JCNS) — For the first time for many years Soviet Russia has refused to allow Matzot despatch from Israel to enter the country. About 200 packets which the Chief Rabbinate intended to send this year to the Russian Rabbinate were refused after Peltours received a final announcement from Intourist, the Soviet Travel Agency, that the Soviet government would not allow the Matzot to be imported.

The packets were destined for various Jewish institutions in Russia. Rabbinate sources here declared that all correspondence with Russia Jewish organizations has been reduced to a minimum and religious bodies are finding it more and more difficult to maintain contact with Russian Jews.

Commentary

By M. J. Nurenberger

17 YEARS AFTER THE GHETTO REVOLT.—ARE WE PAYING FOR OUR PAST SINS? THE GUILT OF A GENERATION?

If revolt against tyranny is "obedience to God", the Ghetto uprising in Warsaw, seventeen years ago, will remain for all times the fulfillment of God's command, in the highest and deepest sense of the word. For, the Ghetto Revolt, in contrast to the American revolution, and any other revolution for that matter—was directed only to Heaven. For all practical purposes, it was meaningless. The Jews in Warsaw, abandoned by the civilized world, surrounded by German tanks and armies, could not imagine for one minute that they could conquer Hitler's military might. It was, perhaps, the first case in modern history when man decided to fight when fighting meant **certain** death.

* * * *

In the years of the cursed Hitler era, I often thought that the only **effective** protest on our part against German bestiality was — protest to Heaven, —protest, not prayer. For no man is born in order to perish in Auschwitz. Is it the destiny of Man to be burned alive, is it predestined that women and children should be killed off like cattle? Man, according to our sages, is the greatest and noblest of all creation. Certainly when a Hitler is permitted to exterminate people, it is no time to pray, — but to **"protest"** to Heaven. I am not as "religious" as some who pretend to understand the logic of the Nazi era and of its extermination camps. I do not believe that actions of evil perpetrated by human beings are ordained by Heaven. It is my profoundest conviction that the essence of Judaism is the rejection of **fatum.** Man has the **choice** to select his road on earth — to do good or to do evil. His actions are not preordained. Otherwise there would be no punishment or reward for the doings of human beings.

* * * *

Therefore I believe that the German nation is collectively guilty of what happened in Europe under the regime of the man whom it elected. Hitler was chosen by the Germans on a clear platform: to kill the weak, for the grandeur of the mighty. The entire civilized world is equally guilty of its passive tolerance of German brutality. Only when it became late did the Western world react. At the beginning, when it was "only the Jews", the white race was completely "uninterested" in the destiny of Hitler's first victim.

* * * *

I once spoke to a survivor of the Warsaw Ghetto uprising. He told me: "Someday the white race is going to pay for our blood. "When we rose against the Germans and battled them with naked fists, for forty-two days, the **believers** among us protested to Heaven. But all of us, believers and non-believers, protested, first and last, against the indifference of our fellow men. The Western governments knew what transpired in Auschwitz. They remained cold and diplomatically unmoved. But the blood of Hitler's victims will continue to cry from the earth, it will never be subdued."

* * * *

The Revolt of the Warsaw Ghetto was not heard abroad. Maybe today, when the white race is threatened by an onslaught of inhumanity from Peking to Algiers, it is paying for the cynicism it demonstrated during the Ghetto uprising? Perhaps the entire white race is paying the price for ignoring the gas chambers?

* * *

This time let us pray that it may not happen to us. . . .

Moscow May Allow Yiddish Newspaper

Paris, (JCNS) — Mr. Nikita Khrushchev politely declined to grant M. Andre Blumel, president of the French Zionist Federation, a private interview, it has now been disclosed here. M. Blumel was the only French Jewish personality to seek an interview with the Soviet Premier with the view of discussing the Jewish question in Russia.

Mr. Blumel, however, had the opportunity of meeting members of the Soviet leader's entourage and other high Soviet officials privately. One of them confessed to him that the "Soviet government has perhaps under-estimated the repercussions which the Jewish question in the USSR has had abroad. Certain improvements will certainly be necessary", the official said.

Another Russian official told M. Blumel that the Soviet government were seriously considering the possibility of allowing the publication of a Yiddish newspaper in the USSR, and outside Birobidjan. An itinerant Yiddish theatre will also be set up. Mr. Ilya Ehrenburg, the well-known Russian Jewish writer, is said to be one of the warm supporters of these new measures.

KEEN DEMAND FOR YIDDISH BOOK IN SOVIET

London, (JCNS) — The first Yiddish volume of over 400 pages of the works on Mendele Mocher Sefarim, "The Journeys of Benjamin III" and "Fishke der Krimer", published in Moscow by the State Publishing House for Classical Literature, is reported to be in great demand in Russia. Copies of the book are also to be distributed to lovers of Yiddish literature abroad.

The volume contains many illustrations by Moishe Goshman, one of the leading book illustrators in the Soviet Union.

New Nazi Party In Sweden

Stockholm, (JCNS) — A new Nazi Party is to be formed in Sweden on May 1, the 15th anniversary of the death of Hitler. According to a report in the Swedish daily paper "Stockholm-Tidningen", the new party has been instigated by neo-Nazis in Germany with the aim that it became the central movement of National Socialism in Sweden. The name of the Chancellor of the new party is given as Gunnar Cedarberg, who is unknown to Swedish Nazis.

Thanks to an unusual recruiting method the party will not lack members. All former Nazis or Nazi supporters in Sweden have received a letter, informing them that they have been granted automatic membership of the new party "in view of your previous efforts."

Vatican's View On Jerusalem Unchanged

Tel Aviv, (JCNS) — "The Vatican have not changed their attitude over the internationalisation of Jerusalem and are still of the opinion that it was the only way to preserve its sanctity". Dr. Luciano Kazimiri, a spokesman for the Vatican told an Israeli correspondent who visited the Vatican last week.

Dr. Kazimiri denied Arab reports that two French Cardinals, especially Cardinal Tisserant, were endeavouring to get Pope John XXIII to recognise Israel. Dr. Kazimiri explained that the deletion of the anti-Jewish clauses from the Passover prayers was a matter of "charity on the Pope's part". Finally, he stated that Monsignor Chiapero's appointment as the new Latin Vicar in Israel did not indicate any change in the Vatican's attitude, despite the fact that Chiapero has a higher rank than his predecessor Vargani.

KRISHNA MENON'S UNFRIENDLY DECLARATION

Tel Aviv, (JCNS) — The Israeli Foreign Ministry is now verifying the wording of Mr. Krishna Menon's anti-Israeli declaration made in connection with Mr. Nehru's forthcoming visit to Cairo, a spokesman for the Ministry told a JCNS representative.

In an interview with the Cairo daily "Al-Gumhouria", Mr. Menon is reported to have said:

"India always understood the Arab point of view, and therefore she refrained from establishing normal diplomatic relations with Israel."

Mr. Menon added that Israel had always been the aggressor and that the Palestine problem would not be settled before Israel respected the United Nations' resolutions calling upon her to allow the return of the refugees to their homeland."

Commenting on Mr. Menon's declaration "Al-Hamishmar" the organ of Mapam, expressed the hope that Mr. Menon did not express India's official attitude. "It is to be hoped that Mr. Menon's declaration will not stop the recent development in the good relations between India and Israel", the paper added.

Foreign Ministry's circles indicate that Mr. Menon has always been known as pro-Arab and therefore his declaration was not astonishing.

Cohen Next Lord Mayor Of London?

London, (JCNS) — Owing to the fact that Alderman E. Calcott Pryce, who is next in seniority to the Lord Mayor of London Sir Edmund Stockdale, has decided not to allow his name to go forward for the mayoralty next September, Alderman Sir Bernard Waley-Cohen, next in seniority to Alderman Pryce, will be next in seniority to the Lord Mayor.

Alderman Pryce decided not to stand for the mayoralty because by the time he was elected Lord Mayor he would be 76, and as he has reached the retiring age as a magistrate, he would not be able to take the title of Chief Magistrate of the City of London. The Privileges Committee of the Court of Alderman had considered his election carefully and it was on their advice that he had decided not to allow his name to go forward. "They were very worried, because the Lord Mayor would not have been able to call himself Chief Magistrate", said Alderman Pryce.

Sir Bernard Waley-Cohen, who is 46, was Sheriff of the City of London in 1955-1956 and is a Vice President of the United Synagogue.

Van Paassen, Meridor, To Speak At Eaton Auditorium

Piere Van Paassen, world famous author and Christian Zionist and Yaakov Meridor, Israeli parliamentarian and hero, will be the guest speakers at a State of Israel anniversary celebration here.

The celebration, sponsored by the Zionist Revisionist Organization of Canada, will take place Monday, May 2nd, 8.30 p. m. at Eaton Auditorium, College and Yonge.

WAS HEAD OF IRGUN

The artistic program will star Ed. Sullivan's Israeli dancers.

Yaakov Meridor was the second in command of the heroic Underground Irgun army, which fought the British occupation. Now he is one of the outstanding members of Israeli's parliament.

Dr. Van Paassen has been associated with the Zionist Cause for over 40 years, as an author, lecturer and fighter for the rebirth of the Jewish state.

TO SPEAK HERE AT ISRAEL ANNIVERSARY RALLY

PIERRE VAN PAASSEN

ISRAELI INSTRUCTOR KILLED IN GHANA AIR CRASH

Tel Aviv, (JCNS) — Lieutenant Alexander Safra, one of 16 Israeli aviation instructors in Ghana, was killed last Friday when his Indian-made training 'plane, "Hindoustan", crashed with a Ghanaian cadet aboard with him.

Safra, who was 26, arrived in Accra three months ago and is the first Israeli victim on Ghana soil. His widow and baby will leave this week for Israel together with the body.

Dr. Nkrumah, Prime Minister of Ghana, and other officials sent messages of condolences to Lieut. Safra's widow and to the Israeli government.

500 Agadir Refugees Get JDC Passover Aid

New York, (CJN) — Every one of the more than 500 Jewish survivors of the Agadir earthquake — now sheltered in Casablanca and other Moroccan communities — received a special financial grant for Passover from the Joint Distribution Committee, it was reported this week by Edward M.M. Warburg, JDC Chairman.

Special holiday assistance from JDC enabled more than 155,000 men, women and children in 17 countries to observe Passover this year, Mr. Warburg added. Funds for this assistance as well as other aspects of JDC's overseas relief and rehabilitation programs, are provided chiefly by the United Jewish Appeal.

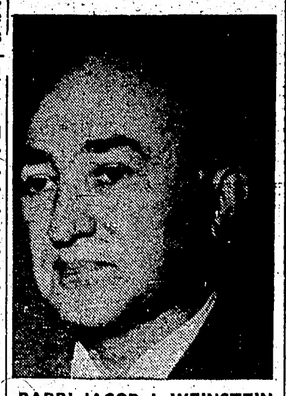
The JDC Chairman indicated that in the main the Passover assistance took the form of providing matzoth, wine and other foods necessary for the observance of the festival. Purchase and delivery of all the items took place more than two months ago in order to insure timely arrival.

In addition to the aid given the Agadir survivors, similar provisions were made for some 175 Jews from the neighboring town of Inezgane, who have now returned to their own homes. The Inezgane refugees were visited by JDC officials before the holidays to make certain that all their immediate needs were being met.

Mr. Warburg reported that approximately $20,000 had been provided to the Jewish survivors of the Agadir earthquake

(Continued on page eight)

TO INAUGURATE HISTADRUT CAMPAIGN



RABBI JACOB J. WEINSTEIN

Warsaw Ghetto Memorial On Sunday; At Shaarei Shomayim

The 27th Day of Nisan in the Hebrew calendar has been accepted as the Day of Remembrance for the martyrs and heroes of our people in the fight against Nazi persecution.

This year, the 27th of Nisan falls on Sunday, April 24th and in Toronto the Educational and Cultural Committee of Congress is co-sponsoring with the Canadian Federation to Aid Polish Jews a major event at Shaarei Shomayim Synagogue, 840 St. Clair Avenue West, at 8.00 p. m., with a program featuring eminent guest speakers in English and in Yiddish, and a selection of prayers, songs and recitations.

The guest speakers will be Chaim Grade, eminent Yiddish poet and novelist, at present residing in New York, and Dr. Stuart E. Rosenberg, Rabbi of Beth Tzedec Congregation. Mr. Meyer W. Gasner will give a brief eye-witness report on his recent trip to Poland.

Pupils of Toronto Jewish schools will kindle memorial candles in commemoration of the six million Jews who perished in the Nazi terror. Selections from the diary of the Warsaw Ghetto historian, Dr. Emmanuel Ringelblum, will be read by Mr. M. Menachovsky. Cantor Adler of Shaarei Shomayim Synagogue will sing the mourning prayer and songs of hope.

TO SPEAK AT MEMORIAL

CHAIM GRADE

Hundreds At Toronto's Third Seder

On Saturday evening, April 16th, the Toronto Histadrut campaign held its traditional Third Seder at the Labor Zionist Centre, 12 Viewmount Avenue. Over 250 people representing the Canvassers' Council and various fraternal organizations and societies attended the Seder and helped make the evening an outstanding success.

Harold Tobias, chairman of the Histadrut Canvassers' Council, welcomed the assembled guests and reported that $25,000 had already been raised for the 1960 Histadrut campaign. He introduced Leo Moss, executive director of the Labor Zionist Farband, who conducted the Third Seder. Those taking part in the reading of the Third Hagadah in English, Hebrew and Yiddish were Julius Sokoloff, Fred Shore, George Steinhouse, Sharon Rosenberg, Leo Moss, Harold Tobias, Mrs. Rita Tobias, Mrs. Anne Shore, Arnold Wise, Anne Lean, Sid Swerdlow.

Cantor Joseph Cooper of Beth Tzedec Synagogue delivered an excellent repertoire of Yiddish and Hebrew songs and was enthusiastically received by the audience. He was accompanied on the piano by Sara Barkin.

Fred Shore, chairman of the 1960 Toronto Histadrut Campaign, addressed the gathering. He emphasized the need for obtaining new canvassers and the importance of canvassing cards in as short a time as possible. He stressed the fact that the official opening of the Histadrut Campaign takes place in just two weeks time. He urged that a concerted effort be made by canvassers to come to the opening Dinner on Sunday, May 1 at Beth Sholom Synagogue with at least $100,000. The goal of this year's Histadrut drive is $200,000.

Guest speaker at the May 1st Histadrut Dinner will be Rabbi Jacob J. Weinstein, of Chicago, National Chairman of the American Committee for Labor Israel and one of America's outstanding orators and communal leaders, who will deliver a most important address. The general public and all friends of Histadrut are urged to attend the Dinner.

Report From Jerusalem

20,000 Tourists Came To Israel For Pesach

President Ben Zvi Brought Matzo Shmura To Dagania. — Neturei Karta Celebrated In Eilat. — Football Players Had Seder at Air Base.

Tel Aviv (JCNS). About two million Israelis forgot for one night their small domestic troubles and celebrated last Monday their Seder with generally more traditional observance than in recent years. Except perhaps for certain kibbutzim where daily events were mixed with the tradional Hagada, the Seder was observed everywhere according to tradition.

This year, especially, Passover was marked more than before by an enormous number of tourists who filled hotels and invaded various kibbutzim According to a government estimate, there are now in the country more than 20,000 tourists, thus giving prospect of at least 100,000 tourists by the end of the year.

Unlike previous years there was no central Seder in Jerusalem at Chief Rabbi Herzog's house where many used to celebrate Pessah with the late Chief Rabbi. Instead, some 40 University professors, consuls and heads of Jewish communities abroad were the guests of Chief Rabbi Nissim.

PRESIDENT EATS "MATZA SHEMOURA"

President Ben-Zvi was guest of honour at Degania, together with Mr. Kadish Luz, the Speaker of the Knesset and Mr. Levi Eshkol, Minister of Finance. President Ben-Zvi brought with him "Matza Shemoura", which he received last Monday morning from the Rebbe of Klausenbourg, who was to celebrate his first Seder in Israel at Kiriat Sanza, near Nathania.

"Exodus" film star Paul Newman and his wife, together with General Francis Rhume, the former British paratroop General who is advising producer Otto Preminger for the setting up of the film, were the guests of the Israeli Army at a central Seder celebrated this year at Israel's paratroopers Base. The Seder was conducted by the Israeli chief military chaplain Rabbi Shlomo Goren and was attended by General Haim Laskov and by Army commanders. The Hall was decorated with parachutes and the four questions were asked by a three-year-old boy.

A colourful Seder was celebrated this year at Eilat where members of Neturei Karta, headed by a rebbe from Strikov arrived from Jerusalem to celebrate Seder on the Red Sea shores. The rebbe invited citizens to participate "without money", and usually unobservent families got mixed with yeshiva rebbes.

The newly appointed chief of the Israeli Navy, Captain Yohai Binnun also celebrated Seder at Eilat at his Red Sea base.

According to instructions issued by Rabbi Goren, a rabbi was attached to the Frigate "Miznak" now on her way to Ceylon and a Seder was conducted aboard when the Frigate entered the Indian Ocean.

The most original Seder was, however, conducted at Lydda airport when the victorious Israeli football team arrived from Belgrade after beating the national Yugoslav team. A crowd numbering 3,000 headed by the Deputy Mayor of Tel Aviv, Mr. Moshe Goldstein, awaited the team until late and carried the players high on shoulders. Around four glasses of wine, the footballers heard a personal message from the Prime Minister congratulating them on their magnificent victory. "Your victory brought to Israel the most spectacular Passover gift. You were the best Israeli Ambassadors in Europe", said Mr. Ben-Gurion.

World Bank Sends Tobin To Israel To Make Study Of Port

NEW YORK — Austin J. Tobin, executive director of the Port of New York Authority, will go to Israel next month to explore the possibility of setting up a port authority for that country.

Mr. Tobin's visit is being made at the request of the International Bank for Reconstruction and Development, which is studying Israel's application for a loan for a five-year port expansion program. The development of Israel's harbor facilities is expected to cost $64,000,000.

Reports from Tel Aviv are that the Government feels it has a strong case to present to the bank. The bank has approved a $56,000,000 loan for the United Arab Republic for widening the Suez Canal, although Israeli cargoes are barred from that international waterway.

In confirming that it had asked Mr. Tobin to act as its adviser, World Bank officials in Washington described him as the "most highly qualified man" in that field.

Mr. Tobin said he would spend ten days to two weeks studying Israel's port problems and its harbors. While there, he said, he would consult with Eugene R. Black, president of the World Bank.

Mr. Tobin said he would not be paid for his special services and would use part of his "vacation time" for the task. He is scheduled to arrive in Israel May 17.

Question of Form Raised

Bank officials said Mr. Tobin had been asked specifically to find out whether Israel needed a semi-autonomous agency to carry out the expansion plan most efficiently.

Directors of the bank indicated they favored an authority because it would mean organizational and management control would be largely independent of the Government.

They said such a status had been instrumental in the success of the Port of New York Authority.

Bank directors indicated Mr. Tobin's report probably would be the decisive factor in determining whether they would grant the loan and in fixing they would allot for its port development program.

Separate engineering and financial studies have just been completed by a team of World Bank experts. Their findings will be correlated with Mr. Tobins'.

Black To Visit Israel - Delegation Impressed

Tel Aviv, (JCNS). A World Bank's six-men delegation left Israel after collecting information regarding Ashod port and potash plants in Sdom. The delegation arrived here following Israel's official request for large loans for developing Ashdod, Haifa and Eilat ports and for the enlarging of potash plants.

Application for the loans was submitted long ago, and Israel had hoped that the loans would be granted at the same time of the one granted to Nasser for the Suez Canal enlarging scheme. Government circles said that the delegation was impressed during its visit and hope it would recommend the granting of the loan.

During a Press conference in Jerusalem the head of the delegation Mr. Stuart Maison stated he was very much impressed with the potash plants and believed that production could easily reach 400,000 tons annually. As to developing the three Israeli ports, Mr. Maison said that according to his estimates Ashdod needed 40 million dollars, whereas Haifa needed nine million dollars and Eilat eleven million dollars. The potash plants needed 50 million dollars, he added.

However Mr. Maison promised nothing stating that any loan would have to be approved by the World Bank directors' Board. Another delegation might come to Israel in the near future to collect more information before the loan is brought forward for approval.

Mr. Maison finally announced that Mr. Eugene Black, the World Bank president will visit Israel during the current year.

Greek Primate Speaks Out

Athens (JCNS). The Greek Orthodox Church—one of the most conservative Christian churches —has now taken a definite stand against anti-semitism. The Primate of Greece, 69-year-old Archbishop Theoklitos, called a special Press conference to denounce antisemitism as anti-Christian.

He said: "We condemn antisemitic manifestations as profane, barbarian, and anachronistic, particularly today when there is great need for brotherly solidarity and love among all nations, large and small."

The Archbishop was unusually outspoken for a Greek churchman when he declared that the "Israelites are people like us all and under no circumstances should this be a race eternally persecuted because among their ancestors were Judas and a few others as blind as he, who led Our Lord, with the help of the Romans, to the Cross."

This is an important departure from the inveterate Greek Orthodox tradition which has based faith among the illiterate peasants on fanaticism and hatred "for the Jews who crucified Jesus"—often regarded as a Greek. The liturgy during Passion Week is full of offensive references such as "Israel invidious, murderous, and arrogant people."

The Greek Primate was questioned on these objectionable passages in liturgical texts. He said he had in mind many of them which should be removed. But the Greek Church could not make the changes alone. The other Orthodox churches and Patriarchates would have to be consulted.

THE GHETTO RISING

London (JCNS). Extensive preparations have been made in Warsaw and other Polish cities for the commemoration of the 17th anniversary of the Ghetto Rising of April 19th, 1943. Delegates representing Jewish communities all over Poland are to participate, and it is anticipated that Jewish representatives from some of the countries in the Soviet bloc will also be able to take part.

The anniversary is to begin with a commemoration meeting on April 18 in the main Municipal Hall in Warsaw.

Next day another meeting will be held at the Warsaw Ghetto Heroes Memorial in Gnesia Street. The monument has been completely renovated with the financial assistance of the Warsaw Municipal authorities.

PASSPORT TO PIMILCO

Rio de Janaeiro (JCNS). As soon as it was realised here that Tony Armstrong-Jones intended giving up photography, Josef Stara, a well-known Jewish society photographer sent him an offer of £10,000 for the lease of his Pimilco studio.

Despite a reply from Mr. Armstrong - Jones stating that he had no intention of giving up his studio, Stara refused to be discouraged and wrote again to Mr. Armstrong - Jones stating that he could understand that he did not want to part with his studio at the moment, but his offer — which he had increased to £15,000 remained open. Mr. Stara does not intend to leave the matter at that, but plans to come to London later this summer to pursue his negotiations.

ISRAEL'S GRAPE FRUIT BEST

Ottawa (JCNS.) The Canadian House of Commons was told during a debate on the import of foreign goods last week, that "grapefruit produced in Israel today surpasses the fruit grown in the United States," Mr. C. A. Cathers, Minister of Commerce said that "Canada could do good business with Israel.

BULGARIAN PLEA

London (JCNS). Closer co-operation between the Jewish communities in Bulgaria and a collective effort "in the building of the Socialist Bulgarian Fatherland" was urged at the annual conference of the Central Council of the Jewish communities held at Sofia.

The President of the Council, Mr. Isaac Fransez, presenting a report on Jewish activities in Bulgaria, declared that among the main objects was the battle for peace which is "led by the Soviet Union."

Mr. Moses Pasi, the representative of the Jewish community of Varna, and Dr. Moses Goldstein, a delegate from Ruse, called for greater cultural activity among Jews and for an increased budget for cultural Jewish institutions in Bulgaria.

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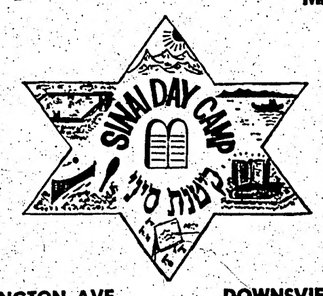

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TORONTO ORBIT

BY BERNICE DYMENT

The Talk of Our Town: Good Friday Radio Program Probes Racial Discrimination . . . Reminiscences of a Toronto Negro . . . A new Status Symbol . . . The subject of Prayers.

RACIAL DISCRIMINATION GETS A GOING-OVER

I hope many of you were fortunate enough to be tuned in to CBC radio on Good Friday afternoon when the hour-long Trans-Canada Matinee program was devoted to a panel discussion on Racial Discrimination. Among the participants were Saul Littman, an ex-Torontonian who is presently head of B'nai Brith's Anti-Defmation League in the Detroit area; Dr. Norma Ford Walker; Alan Borovoy of the Human Rights Committee, Labour Congress; Diana Maddox, an English actress married to a Negro musician; a young Negro woman-lawyer from Calgary, and others. I found it a fascinating and realistic study of the roots of racial prejudice, its manifestations in a wide range of areas in today's living, as well as factual report on what is being done legally, and what each of us can do, to lessen intolerance to what is different from the majority pattern.

Dr. Norma Ford Walker, a geneticist on the staff of the University of Toronto, brought to light some little-known facts about the so-called "pure" race theory (there never was any such thing as a "pure" race, Hitler notwithstanding, except in the case of certain isolated primitive peoples whose numbers were radically reduced by famine and disease so that the survivors had no choice but to in-breed and thus remain unaffected by outside influences.

Statistically, Dr. Ford revealed that the present generation of American Negroes now possess European genes calculated at 44%, so that the majority of them are ⅓ white and ⅔ Negro. Further, Dr. Ford stated that Genetics views inter-racial mixing as a good thing for it produces new types of people, with greater physical strength, and better mental ability. Only now has the science of genetics progressed to the point where groups of people can be so accurately and scientifically measured. So much then, for the "pure" race "superiority".

Another point that was discussed was the problem of discrimination in recreation—leading social clubs which bar prospective members on the grounds of race or colour. Mr. Littman's view was that large social clubs are really not "private", for in order to maintain their lavish facilities—pools, golf courses, rinks etc., they must have a large membership numbering a thousand and more. In such a group it is not reasonable to expect that all the hundreds of members will be compatible in every respect with every other single member, so why then is a person automatically incompatible merely because of race or colour.

Also, the top clubs in a community are made up of many members who are leaders in the community—they set the tone of the community which others follow. By omission, therefore, when they belong to clubs which have discriminatory membership policies, they are setting the style in an anti-democratic direction. For a community leader who is in the forefront of such community projects as slum clearance, for example, to belong to a restricted social club, indicates a real lack of a sense of priority. It is moreover, stated Mr. Littman, "indecent and immoral."

NEGRO LAUDS JEWS

In a recent issue of a widely-circulated Toronto weekly there appeared an article by a Toronto Negro in which he related his experiences with colour discrimination in Canada. Mr. Grizzle described his childhood experiences in these words," In those days (40 years ago and less) racial discrimination in Toronto was so tough that practically the only people who would have anything to do with us (negroes) were Jews. I was born in a Jewish house. By the time I was 5, I could speak Yiddish as well as English. Later during my life, I frequently found that the only people who would employ me were Jews."

Jewish students at Harbord Collegiate during the 30's will probably recall Stanley Grizzle —he graduated in the class of '38.

THE SWIMMING—POOL BOOM

Remember when the symbol of prosperity was "a chicken in every pot"? Then it became "two cars in every garage", and now—a swimming-pool in every backyard! This burgeoning industry has shown a rise of 298% since 1957 with 63,000 new family pools installed in Canada and the U.S. last year.

Canada's swimming-pool tycoon is a young Torontonian, William B. Pape, whose father Morley Pape is a leading figure in our Jewish community-Holy Blossom Temple officer, Chairman of the Temple's Israel Bond Committee, and a leading actor with the Temple Players. That old Jewish saying, "The apple falls not far from the tree" seems most appropriate in this case, for Bill Pape has apparently inherited a good many of his father's talents both as a business man and actor.

At the age of 9, Bill was the original child-actor in Canadian theatre and on radio, and later when he went to New York, appeared in some of the earliest TV programmes — back in the days when there were only 7,000 TV sets in all of New York. He has also appeared on the stage with such famous theatrical figures as Maurice Evans and Helen Hayes.

After leaving the world of grease-paint, Bill entered the business sphere, and now his company, FOUR OAKS FAMILY POOL is Canada's only national distributors of family swimming-pools — the real steel reinforced concrete variety, not the plastic imitations. And, surprisingly enough, a pool doesn't actually cost any more than a low-priced automobile. My only problem is, Should I have mine designed as a replica of a typewriter — or a Mogen David?

REFORM YIDDISH PRAYERS?

Either by co-incidence, or design, the Easter issue of the United Church Observer, official organ of the United Church in Canada, carried an article on the Jewish religion. Certainly, at this religious season of the year it is a most timely and noteworthy step towards better understanding between Christians and Jews.

The author of the article is Gordon Donaldson, a young Scottish reporter for the Telegram who has recently contributed an excellent series on the resurgence of Nazism in Germany for The Tely. The observer article is titled, "People of the Synagogue and Temple", and is both objective and sympathetic. However one statement is rather puzzling. Mr. Donaldson comments that at the beginning of the Reform movement in Judaism, shorter prayers were introduced using Yiddish and English instead of the traditional Hebrew. Now this is news to me. I've attended many reform services but fail to recall any YIDDISH prayers. Perhaps this is a new reform Reform!

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Report From Paris

A New Jewish Renaissance In France

By David Jassine

Charged five years ago with the task of drawing up a list of works for Jewish libraries of the small French communities, I could hardly find enough books to recommend to cover the budget allotted. Today I feel obliged to ask for the budget to be enlarged even for the necessary minimum of "musts." And this is not only due to the devaluation of the france and the rise in prices.

Five years ago the watchward for all Jewish cultural work in France was: "Take care to raise the level too much; there is no public for intellectual or profound subjects." Today, there exists a Chair of History and Jewish Literature at the University of Strasbourg, a University Jewish Studies' Centre in Paris, courses at the Rabbinical School and at the Institute for Higher Hebrew Studies (Liberal Seminary), and study circles in the provinces — and there is a regular public demand. The watchword has become: "Raise the level. An end to sentimental discussion. Be more serious. Publish major works of depth."

Before the war, a Jewish writer who wished to succeed would change his name, or at any rate devote himself to "some other subject"; thus Herzog became Andre Maurois and gained admission to the Academie Francaise. Today editors ask writers: "Why do you not speak about Judaism? You know that interests the public."

Five years ago the Prix Goncourt, France's highest literary award, was bestowed on Roger Ikor, who recounted how Jews had "dejudaised" themselves; this year, the award went to Andre Schwarz-Bart for his 'Dernier des Justes" ("Last of the Righteous"), in which he strives to find a sense of Jewish destiny. The sale of this book has beaten all records. It has sold better even than the "Memoirs" of General De Gaulle, and so far 350,000 copies have been printed.

This spectacular success is no accident; it would have been unthinkable a few years back. How has it happened? There have been a number of contributory factors.

The immediate reaction to the events of the last war has now spent itself. Frenchmen—Jews and non-Jews—are beginning to ponder no longer on the course of events but on the significance of the events themselves for mankind and society. In France this reappraisal is particularly acute and urgent because of the sensitiveness of public opinion resulting from the events in Algeria. The historical and descriptive works dealing with Nazism continue to enjoy a certain success, but those which capture public attention more are the works extract from the horrors of the past a sense of purpose and justification for mankind.

Thus the work of Schwarz-Bart is a hymn to the glory of the dignity of man and human history in spite of, or through, the indignities to which events have subjected him. A similar theme obtains in 'L'Arche Ensevelie" ("The Sunken Ark") by Edouard Axelrad, "Une Larme Dans l'Ocean" ("A Tear in the Ocean"), by Manes Sperber, and in two stories about deportees noteworthy for their calm and dignified tone, one by a Jew, Elie Wiesel, entitled "La Nuit" ("The Night") and the other by a non-Jew, Micheline Maurel, entitled "Un Camp Tres Ordinaire" ("A Very Ordinary Camp")

Parallel to this trend, a movement to bring about a religious and spiritual revival in France has been gathering momentum; Christians have come to reflect, more sincerely than hitherto, on their own responsibilities towards Jews, on their own Jewish origins, and on the problem posed for them by the continuance of Judaism. In certain circles the view has even been expressed that Judaism, which has not compromised itself in the great political debates of our times, has remained a purer form of religious expression which can enrich Christian thought. This is how non-Jews have interpreted such works as "Les Juifs et les Nations" ("The Jews and the Nations"), by Jacques Nantet; or "Antisemitisme et Mystere d'Israel" ("Antisemitism and the Mystery of Israel") by F. Lovski.

The Jewish standpoint is enunciated, in a more historic and sociological context, in such works as "Jesus et Israel," by Jules Isaac (the enormous success of which has justified a recent new edition), and in a literary Fresco depicting social, cultural, and philosophical relationships between Jews and non-Jews. This work, it is announced by Leon Poliakov, is to appear in three volumes. To follow "Du Christianisme aux Juifs de Cour" ("From Christianity to Jews at Court"), will be the second volume dealing with Jews in Moslem countries.

A factor which has strongly influenced present trends has been a greatly renewed interest in the Bible, which the discovery of the Dead Sea Scrolls has done much to stimulate. The French public has made the discovery that at the same time as the Bible's being a Jewish book, it is also a book relevant to present conditions. Andre Neher has succeeded in bringing this out by continuing in his works a deep understanding of the Bible's Jewish sources together with a cogent appreciation of modern philosophy. He expresses himself with a sincerity and poetic imagery which make an impact on a much wider public than the specialists in this field. His "Moise ou la Vocation Juive ("Moses or the Jewish Vocation", is a best-seller, while his "Essence du Prophetisme" ("Essence of Prophetism") reintroduced the Prophets of Israel into the current thought of people today.

There are other signs of the same phenomenon. Rashi has at last been translated into French; a new translation of the Bible, based on Jewish Exegesis, has been adopted by the Christian Book Club; the "Guide to the Perplexed" and the "Talmud Yerusahlmi" have been republished. The announcement of the first complete French translation of Yehuda Halevy's "Kuzari" and of "The Palm-Tree of Deborah", by Cordovero (from the text prepared in English by Rabbi Dr. Louis Jacobs) has aroused keen interest.

At the University level, after an inertia extending over fifty years, a renaissance has burgeoned forth with a brilliant school of French Hebraists. Georges Vajda, whose "L'Amour de Dieu dans la Theologie Juive du Moyen-Age" ("The Love of God in Medieval Jewish Philosophy") is a major French production of recent years and Andre Neher are no longer workers in the field. The National Centre for Scientific Research has announced the forthcoming publication of three works dealing with Jewish thought and history in the Middle Ages and the Renaissance; Mme. Charlotte Roland is going to publish the first scientific inquiry of its kind — demographical and psychological — on France's Jewish population, and is pursuing her researches within the framework of the Community Service organisation.

Last but by no means least in this renaissance is the impact of the State of Israel. There is no guide-book series which does not contain a volume on Israel — and this is very often the best seller. Any report about Israel is a sure sale; so are the many photographic albums of life and scenes in the Jewish State. With the French public a collection of short stories by S. J. Agnon is more acceptable than many novels.

Does all this mean that there is no room for improvement? Not at all. A good book on Jewish studies has averaged a sale of only 2,000 copies, and the non-Jewish public accounted for much of this purchase. More than half the works published are translations, but each year the number of original works increases both in quality and quantity.

The movement is still too recent to have brought about works of great literature; more time will be needed to secure this artistic transmutation. The republished works of such veterans as Edmond Fleg and Andre Spire have made their impact on younger generations, but already youth is storming to the assault. Its writers are inspired by the State of Israel, but above all by the search to realise their Jewish identity and to express its significance. This new trend in French Jewish literature is epitomised by the poet Claude Vigee: "The presence of Israel in the roots of one's being."

A Problem For The Israelis

A PROSELYTE'S PARADISE?

Bx Aryeh Newman

"One hundred and seventy-five proselytes in five years" proudly proclaimed a poster at the Tel Aviv Jubilee exhibition last year among the other statistics of achievements in the political, economic, religious, and whatever other field you will. Have the Jews turned missionaries in their latter-day metamorphosis? Or are the words of the Hebrew prophets coming true that "one shall say: 'I am the Lord's'; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel" (Isaih xlil, 5).

While the emergence of the Jewish State has not exactly unleashed an avalanche of proselytes to Judaism, it has changed somewhat the atmosphere surrounding this question. There is in Israel a World Union for the Propogation of Judaism, or to give it the Biblical flavour of its Hebrew title the "Assocation for the Welfare of the Righteous Proselyte and the Propagation of the Love of Israel among the Nations." One of its latest proteges is 63-year-old Professor Abraham Kotsujo, tutor in Hebrew to the brother of the Japanese Emperor, who recently made a special pilgrimage to Jerusalem to be officially received into the Jewish faith with all the tradititonal initiation rites of circumcision and immersion.

Much publicity was given to the conversion and activities of Professor Kotsujo, but usually the work of this organization is carried on unobtrusively, helping the many hundreds of men, women, and children who yearly beg admittance to the Jewish faith. Its 3,000 members include several prominent rabbis, doctors, and university professors, and the President of Israel, Mr. Ben,Zvis, is known to view its activtities with sympathy. By its voluntary contributions it helps to maintain advisory services for easing the path of the would-be convert in his dealings with the official religious authorities and sometimes the security authorities.

For becoming a Jew, now that the State of Israel is in being, automatically gives a person citizenship of Israel under the historic Law of the Return. There are no statistcs regarding the exact motivations governing conversion, but it can be said that the existence of a Jewish State with a national independent community of Jews constitutes an important impetus in such a decision. It may be economic, when members of the Arab minority apply for admission, religious, when Sabbatarians and members of Christian sects close to the Old Testament wish to complete their identification with the ancient parent religion. In particular the cultural progress of nations in Asiatic countries has made them regard their own tribal faiths as obsolete, but they are unwilling to accept Christianity or Mohammedanism because of their political associations with colonialism of both the Western and Arab variey. They are thus peculiarly susceptible to the attractions of Judaism.

There are in Israel thousands of Christian wives of Jewish immigrants who wish to integrate. Their children go to Jewish schools. Indeed, their conversion gave rise to the "Who-is-a-Jew" controversy, or rather the demand to register their children as Jews without benefit of conversion procedures. While the Israeli Rabbinate is attacked for its cautious approach, its demand for at least six months' probation period and its careful examination of the background and motives of each candidate, it adopts a more lenient attitude than its Diaspora counter-parts. Indeed, the South African Jewish Rabbinate recently protested against what it termed the undue facility with which Israeli rabbinic courts accept proselytes. It was maintained that persons who had been turned away by Diaspora rabbinates were proceeding to Israel, where they were accepted.

In actual fact there is good religious precedent for the Israeli rabbinate's attitude. "Beloved is the Land of Israel in that it trains or prepares proselytes," states the Talmud, just as there is good reason for the stricter attitude adopted in the Diaspora, where the bogy of intermarriage and assimilation is a real one.

From time immemorial, many would-be converts to Judaism have come to the Holy Land to complete their conversion, and this applies with even greater force today. In a totally Jewish environment they find it easier to live their new life. Slowly but surely, at the rate of many hundreds per year, the integration problems of the non-Jewish individuals and families who have thrown in their lot with Israel and wish to be completely absorbed into the Jewish community, particularly for the sake of their children who visit school and serve in the army with their Jewish comrades, is being solved.

The rabbinate in Israel accepts also, as we have noted, those who apply for conversion for marital and other reasons, provided they undergo a period of probation and verse themselves in the ordinances of Orthodox Judaism. But the general problem of conversion in Israel is made very delicate and difficult by the spiritual crisis and divisions in the Jewish population itself.

The sabra tends to regard the genuine proselyte with wonderment bordering on derision. The sabra has been educated as a "free" individual, a national Jew, to whom all the religious rites as just so much history. Why demand religious practice from those wanting to become Jews when the born Jew does not bother about them. But even the Israeli secular authorities are not keen on a wholesale acceptance of converts without any investigation when the application comes from the Arab minority, who are restricted in their movements for security reasons. Once they obtain the Jewish registration on their identity card all their troubles are over. The military authorities, therefore, are inclined to view with favour the rabbinate's cautious attitude and insistence on traditional conversion procedures. In this way a more sincere identity with the Jewish people is assured.

It is to be anticipated that conversions to Judaism on a modest but greater scale than has been known in modern times, will continue to be a regular phenomenon in Israel. Perhaps the age-old attitude of Judaism is the wisest to adopt in this context—love and consideration for the genuine proselyte accompanied by caution and reasonable probationary procedures before his sincere willingness to accept the responsibilities and implications of his decision is established.

Is Sir Anthony Right?

Opinion About A Great Book

THE SUEZ STORY

Reviewed By Max Beloff

People will probably begin the Eden memoirs by turning over to the third book, which deals with the Suez crisis; but this would be an error. The first two parts of the book, which deal with Sir Anthony's years as Foreign Secretary under Sir Winston Churchill from 1951 onwards, and then with the first part of his premiership, are essential for understanding the nature of Sir Anthony's approach to foreign affairs precipitated by the Egyptian seizure of the Suez Canal.

Indeed, to assess Sir Anthony's record as a whole, we would need to wait until the appearance of the further volue of memoirs he promises us, dealing with the inter-war years and the Second World War. The work, as it stands, is certainly all of a piece, and the impression that it must make upon any honest and unbiased reader is of a statesman who if he had limitations in the scope of his sympathies, was both moved by a genuine and unfaltering patriotism and fully aware of what the major principles of action in foreign policy must always be.

UNDERSTANDING

It is surely significant in this respect that at a time when many "intellectuals" were clamouring against the Suez operation, it was from man like Gilbert Murray, steeped in the genuine idealism of the League of Nations, so different from the shoddy expediency of its successor, that Sir Anthony's action received understanding and support. It is also not surprising that it was from statesmen, who had seen the struggle against Hitler at close quarters and knew the realities of politics in the modern world, like Mr. Menzies and M. Spaak, that British policy received the maximum understanding.

Suspicions of Sir Anthony's intentions on the side of Israel and Israel's friends were present at the critical time and, in a sense, not unjustified. It is clear enough from other sources that Sir Anthony had imbibed the standing view of the British Foreign Office that the intrusion of Israel into the Middle Eastern picture was a handicap to British policy of seeking support and friendship in Arab countries which her economic and strategic interests dictated. Nevertheless, the memoirs indicate that Sir Anthony, having accepted Israel as a fact, was early concerned to bring about a new situation of stability in the Middle East as a whole, and from early on maintained that the illegal blocking of Israeli shipping from using the Suez Canal was a symptom of disorder which ought to be tackled at its roots.

AMERICAN ATTITUDE

In this respect the much-criticised Guildhall speech of November, 1955, becomes more understandable, particularly in view of the evidence available by then of the weakness of the 1950 Tripartite Declaration because of the very different attitude towards Middle Eastern stability that the United States had taken up.

When it came to the point, Sir Anthony's reactions to Israel's conduct were unequivocal. As he writes of the growing Egyptian menace after it became likely that Egypt had got away with her seizure of the Canal,' unless Israel was prepared just to sit and wait until it suited her enemies to strangle and finally destroy her, it was clear that before long she would have to take some counteraction, at least to put an end to the fedayeen raids." He does not conceal the fact that had Israel chosen to launch her attack against Jordan, whence some of the raids were mounted, this would have placed Britain, given her existing system of alliances, in a very awkward position. But it was Egypt that was the source of the trouble, and against Egypt Israel had no option but to act. She could not afford to leave it to the United Nations where the Soviet veto was bound to operate against anything effective.

'Israel could not await the culmination of her enemies' preparations on a scale she knew she could not equal. No government of a small, free nation could rest on such frail hopes. Some may doubt the wisdom of Israel's action, none can deny her courage nor the provotation offered her. For my part, if the responsibility had been mine as the head of the Israeli Government, I hope that I would have taken just such action as Israel took."

In any event, criticism of Sir Anthony on the score of inadequate sympathy for Israel comes particularly amiss from those who, while claiming to be sympathetic to Israel, gave their support to a party leader who declared Israel, when fighting for her life, to be the "aggressor". It is the more curious that the Labour Party should have taken this line, in that it was apparently Mr. Gaitskell who first used in the House of Commons the analogy between Nasser and Hitler, for which Sir Anthony was later so widely abused. Indeed, the volte face of the Opposition on the whole matter and its conduct, particularly in the House of Commons, is one of the most distasteful aspects of the whole affair; and Sir Anthony could be forgiven if he were a great deal more bitter on the subject than his memoirs show him to be. As it is, he contents himself with pointing out how difficult the conduct of intricate international negotiations and of difficult military operations was made by the constant demands upon Ministers on the part of the House of Commons, where it was not debate that was the order of the day but persistent and noisy abuse. That this was unrepresntative of the electorate Sir Anthony was aware. Nor did the Opposition at home and any very serious part in causing the British Government to call off the Suez operation. But it had two very damaging effects upon the national interest. In the first place it provided an excuse for American policies, in that Mr. Dulles was able to say that the firmness of the British Government did not seem to correspond to public opinion. In the second place it probably contributed to the dangerous drain on sterling which was a factor no doubt in the decision to cease the advance.

From the point of view of the historian of these events it is perhaps Sir Anthony's failure to discuss in greater detail the reasons for this step that is likely to seem most disappointing. It is clear enough from his narrative that at least one rumour so current at the time should be scotched once and for all. Mr. Bulganin's threat about the possibility of rockets on England was not an important factor. Indeed the threat was not taken too seriously. The Government had noted that the Russians had been extremely cautious in the United Nations and had only come out strongly when the American lead in the atack on Britain, France, and Israel was already clearly established. Although it is true that the Russians stimulated Egyptian resistance at Port Said which might otherwise have folded up earlier, there seems no reason to believe that they would have taken any greater risks of involvement. Nor for their purposes did they need to.

PURPOSE FULFILLED

The reason Sir Anthony gives for abandoning the Suez operation is that the purpose of the expedition had been fulfilled. Britain had gone in to prevent a fire from spreading and the fire was out. The position at the time he points out, was very much more favourable to a proper international solution of the whole problem than it subsequently became. But it was precisely after Britain and France had stopped fighting that the major concessions were made to Nasser both about the clearing of the Canal and about the role and composition of the international force. The very devious diplomacy of the Secretary-General of the United Nations on this occasion should be recalled; and it is not surprising that he did not do more to make the Egyptians let Israeli cargoes through the Canal, when after February, 1959, these were held up as Israeli ships had been before. As Sir Anthony points out:

"In the event there has been no more than a whimper from the United Nations. This attitude on the part of a world organisation which should be the custodian of international agreement created difficulties for Israel, but its consequences will be infinitely graver for all of us, for on this precedent the verdict of history cannot be challenged."

What Sir Anthony saw taking place in foreign affairs between 1951 and 1956, the period covered by these memoirs, was primarily a shift in the nature of the Soviet threat to the free world. It was, and remains, the task of British statesmanship to meet this threat, while avoiding the appalling horrors of global war. The role of the Middle East in the story is precisely that this was bound to be the area in which the next phase of the struggle against militant Communism would be fought out. In such circumstances an alignment of British and American policies in the whole area was the first essential of statesmanship. But this the Americans obstinately refused to consider.

Soviet expansionism and the unwilligness of the United States to concert firm policies were what led to Suez. It was the pumping of arms from behind the Iron Curtain into Egypt which made the Western countries fearful for their countries' financial independence and so helped to lead to the cancellation of the offer of help in building the Aswan High Dam which was the proximate cause and excuse for Nasser's action. It was these same arms which gave the Egyptian threat to Israel the immediacy which forced Israel into military action. It is often said that the main criticism of Sir Anthony's action was that it meant a breach with the United States. It is made plain in this narrative that the beach was not of Britain's making. At each stage of the negotiations between the seizure of the Canala and the ultimate recourse to arms, we followed an American lead, moderating out demands in the hope that America would act with us. In each case the Americans having assented to a proposed course of action backed out rather than go through with it.

The sacrifice of British, French and Israeli interests to so-called 'anti-colonial feeling" is one for which President Eisenhower and the late Mr. Dulles must take full responsibility. For it is by no means clear that a more robust policy would have been disavowed by the American people if they had been more fully aware that what was at stake was not merely the prosperity and safety of their European allies or the very life of Israel—a nation they had helped to create —but the whole idea of a world based upon international agreements jealously adhered to. It is as a spokesman for this international order that Sir Anthony makes this plea, and for those who believe in this, these memoirs are essential reading despite all the painful memories they evoke.

ZALMAN CHNEUR

POPPIES

And once it was morning and I was in the field,
The field was all blazing with myriads of poppy bloom.
Like congealed cries of desire they broke out of the earth,
Like fireworks of summer joys on stalks of festive green.

Fiery tongues in the green and the green is not consumed
And the morning wind blew rocking the fiery tongues,
Poppy flames were rising in clear crystal air
But sparks were not flying and not the slightest fine smoke.

Then I penetrated standing fast in high center of blazing meadow,
Fiery tongues encircled me, the galloping waves of fire:
On my head burned the sun at my feet flame blossoms
And I, like gold white-heated, purified in the crucible.

(Translated by Ruth Finer Mintz)

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De Gaulle: Welcome Visitor

The enthusiastic welcome given by the people of Toronto to President de Gaulle on his visit is a fitting tribute to the soldier-statesman who rallied the Free French Forces in his country's darkest hour.

Even in the dark days of 1941 the then Free French leader found time to send the "Jewish Chronicle" a congratulatory message on its centenary, in which he emphasized that the French Republic respected the rights of man and of the citizen and the equality of all races and religions.

Today, as undisputed leader of resurgent France, he carries on the noble traditions of his predecessors who were the first in Europe to grant their Jewish minority emancipation. Over a long period the liberal French regimes have opened the gates of their country to the oppressed and persecuted, and many thousands of Jews remember with gratitude the shelter afforded to them after the advent of Nazism and Nasserism.

It is with satisfaction, too, that Jews watch the ever-growing friendship between Israel and France and the material and moral support that the French authorities are giving to the Jewish State in this difficult period. The visit of the French President will enable Toronto Jewry to express its appreciation through him to the people of France.

India And Israel

The fresh anti-Israeli outburst by India's Defence Minister, Krishna Menon, will come as no surprise.

Menon's uninhibited sympathies for Communism and the more extreme and destructive forms of Arab Nationalism are no secret, and there is a strong body of democratic and sober opinion in India — inside the Congress party as well as among its opponents— which would long ago have liked to see him removed.

So far, however, Premier's Nehru's unyielding loyalty to his old comrade has kept him in office.

The growing unpopularity of Communism and the Communist bloc in India of late, since China claimed large stretches of Indian territory, has apparently restrained Mr. Menon from open pro-Communist pronouncements but has not affected his natural sympathies for Nasser and his anti-Israeli bias.

The outburst is all the more regrettable in view of the fact that of late there has been some hope that the anomalous relations between Israel and India would be normalised.

It is to be hoped that, as on several occasions in the past, democratic and constructive public opinion in India will force the Government to disavow Menon's statement, tacitly at least, and will continue its drive for the normalisation and improvement of relations between India and Israel.

Ghetto Revolt Anniversary (1943—1960)

It is ordained that we should not passively celebrate the anniversary of our exodus from Egypt, but by active discussion and examination, as if it were only yesterday, draw lessons for the present. If this is true for an event which occurred some three and a half millennia ago, how much more so when we celebrate the anniversary of the Warsaw Ghetto uprising, less than two decades ago?

The uprising is widely regarded as a turning point in recent Jewish history. But history is usually slow in turning, and slower still in disclosing the new direction it has taken so there is still much to be done in eliciting the uprising's lessons, bringing them home, and applying them.

The slaughter of European Jewry during those desperate years disclosed a failure, indeed, a collapse of Jewish leadership. In the absence of effective leadership, to our undying sorrow, millions of Jews went unresisting to their deaths. This ensured the fullest efficiency of these ghoulish operations of transportation, murders, and disposal, demoralising a large proportion of the participants even before they were physically destroyed.

The organisers of the ghetto uprising launched their protest against these developments. Disregarding the counsels of caution which had been impressed upon them, they embarked on their historic art of defiance, which proved to be as practical as it was spiritually beneficial. It proved once again that even in our mass civilisation, with armies of millions and the relentless application of modern technique to destructive purposes, the faith and determination of a few devoted men can still influence the course of events.

The uprising's lessons were not immediately apparent. Hungarian Jewry went unresisting to its own destruction, and only in mid-1944 were the leaders of the civilised world capable of taking some action to save the remnants of European Jewry.

However, the spirit of the Warsaw Ghetto continued to spread, giving Jews the inspiration and courage necessary to face the equally ardous tasks which the future held in store. And even though the State of Israel has been created and secured, the tasks are no less exigent today.

Perhaps a quarter of world Jewry still lives in conditions of actual or potential danger. In the free world our capacity to survive as "a holy people" is being subjected to the most stringent tests. Yet a great deal of Jewry's immense energy is being frittered away, as usual, on intermediate feuds and inessentials. That is why we desperately need the spirit of the Warsaw Ghetto, why each one of us should say:

"It was as if I, too, was in the ghetto."

YITZHAK LAMDAN

Massada

a

On roads beyond the camp the heat wave struck me.
From the flaming easterly wind to the shade of a bush I came,
And there was no shelter in the shade.
Without any hope I threw back a weary head
And I knew:
Here even shade melts in the intense heat,
Here even God forgot to stop by . . . .
Orphaned of grace, like myself, over my head the bush bent
And I heard its plaint
"How great is my injury, Oh God, how great my pain
For shade you have given me
But within it there is no shelter for the weary . . ."

b

The distant soughing of pine forests caress my ear
The ark of childhood swam on "Ikvah's" cold waters
In shady reeds—
Leave me visions of yesterday! Why have you beseiged me?
From your rich earth I have plucked up all my roots,
And if heat wither them here—
Let them wither!
To you when I am anguished, again I will not call,
I will not plant them in your earth again.
Upon my back your sun to me was like a yellow badge of shame
Here have I come to shoulder burden of another sun,
And if it has become for me a curse—
Carry it, carry it too, my aching back!
I am one Jew of many still too proud
To go on begging
For another shelter and deliverance.

c

How little of God's grace caress you, Massada,
You lonely rejected one between wilderness and sea,
What will you do, poor mother, for your thirsty defender,
As they nestle their heads into your lap
And it is for them the last?—
I am thirsty muteness am hung upon your throat
And I will not press you for I know your grief . . .
I know all—and why do you still offer me your breast . .
When it is parched?

* * *

Why did Hagar weep over Ishma when he thirsted
And the water in the skin dwindled?
She had no need to weep—
Ishmael grew up and he became savage desert-taught,
Great distances his bow now threatens.
Heavy with schemes, on the humps of his camel he sways and sings—
Where is Sarah here to weep over her son Isaac?
Whose every hope has been cast here
To the terror of the wasteland?
Reveal yourself, oh reveal yourself, Angel of God.
Show the well, reveal the shade
To those fleeing from stepmothers'-wrath
Who in their shelter
Were welcomed by heat
Smitten by thirst.
Reveal yourself,
There is no mother left to raise her voice and weep
And call to you!
Beneath the orphaned bush in desert-refuge
Not the son of the Egyptian woman
Has been thrown away—
Here in thirst is Isaac swooning,
Abraham and Sarah's seed.

Translated By Ruth Finer Mintz

Destroyed By Nazis

THE DESTROYED CEMETERY IN CRACOW

HERE WAS THE CENTRE OF GERMAN DEPORTATIONS

The Road Of Suffering

By Chaim Grade

In my sack I carry around my dream
that from the dust I lifted up above.
Am I but a parable — and parables
as well the sparrow, hawk and dove?
The bloodthirsty flock demands salvation too,
the sheep let themselves be torn, but they await
the prophesied time, when the wild beast will
take them on her back, mild and compassionate.
The yearned-for hour of deliverance must come.
But what will happen to the blood spent,
the innocent blood the earth has absorbed
through all generations to this very moment?

From Onions and Cucumbers and Plums
by Sarah Zweig Betsky

A POLISH DIARY — By Meyer W. Gasner

3. The Ghetto Monument

It was a sunny day. My travelling companions, Morry Wingold and Wayne Tanenbaum, accompanied me to the Ghetto Monument.

Such a visit is a "must" on the agenda of every Jew who comes to present-day Poland.

* * * *

The Polish government, which does its best to perpetuate the horrors of German bestiality in that country, is the only regime behind the Iron Curtain that remembers the Jews, their martyrdom, their heroism. It is important to stress this fact. The Warsaw government differs in many respects from its counterparts in other Communist countries. One of the differences is its attitude towards the Jews — to the dead past of the Jewish community and to the tragic survivors, the remnants.

* * * *

Wherever we travelled in Poland we were aware of this benevolent attitude on the part of officialdom towards Jews and Judaism. All charitable work through the JDC benefits from this sympathetic understanding of our problems. Therefore it is important to record that, while the memory of Jewish heroism in the Ukraine, in Lithuania, in Latvia was deliberately and systematically eradicated through elimination of the distinct Jewish suffering and courage,—in Poland it is very much alive.

* * * *

The question as to whether the Jewish heroism during the Nazi era has been recorded in the spirit of our tradition or not, does not diminish one iota the positive position taken by the Polish government. Its intentions are friendly. One should not forget that this is a Communist country and that its monuments to the past, as well as its building towards the future,—all its construction program—is conditioned by a socialist and non-religious attitude. Thus the monument to the Fighters of the Warsaw Ghetto is bereft of the sanctity which a traditional Jew would expect.

* * * *

My friends and I walked to Gensha Street, overwhelmed by the feeling that we were approaching one of the holiest spots on earth. Here, under the asphalt, for blocks and blocks, lie the remains of thousands of Jews. Seventeen years ago, on Erev Pesach, there began the Revolt of the Warsaw Ghetto. Here it ended, forty two days later. Thus came the final and complete annihilation of the Polish-Jewish community a world centre of Jewish life for a thousand years.

All this is memorialized in a large, impressive, very representational piece of sculpture. Flowers are often placed upon its pedestal. Is this a Jewish monument? Shall I admit that this stone did not move me as I believed it would?

* * * *

The inscriptions in Hebrew, Yiddish and Polish are simple and dignified. But I do not think that they bear all the significance of the Warsaw Ghetto Revolt. "Dos Pintele Yid" is missing here.

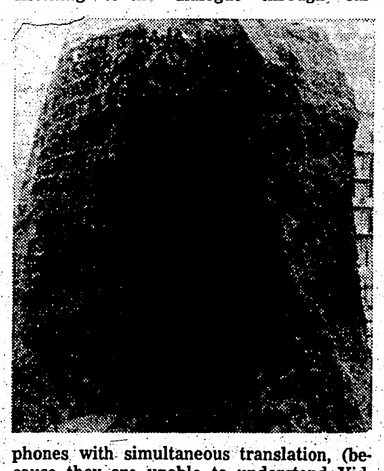
I sensed and experienced most profoundly the tragedy and the grandeur of the contribution by Polish Jewry, to universal and Jewish history not at the Ghetto monument, but, of all places, at the theatre.

The Polish government subsidizes one of the finest Jewish theatres in the world, the Yiddish State Theatre. When we went there, Ida Kaminska, the **grand dame** of the Yiddish stage, starred in **Mirele Efros.** In my younger days in New York, I was a Yiddish theatre fan. I saw Mirele Efros performed by the greatest actors. But Ida Kaminska and her ensemble certainly surpass them all.

* * * *

However, I do not relate this particular evening because of its scenic effect. It is here that I sensed "Dos Pintele Yid" which I missed when looking at the monument for the Warsaw Ghetto Fighters.

During the performance of the play, the **El Mole Rachamim** is chanted. It was done masterly, artistically and emotionally, with profound feeling and reverence. Suddenly, in this theatrical hall, where many were listening to the dialogue through earphones with simultaneous translation, (because they are unable to understand Yiddish) my vision became blurred by tears. I was crying. So were my Canadian friends. So were many in the audience, who perhaps never before had been exposed to any Jewish religious experience.



Here, in the secular and non-religious atmosphere of a theatre, something happened which was almost inexplicable. All of us, all the Jews in the audience, sensed a sudden emotional upsurge that gave birth to a feeling of the tragic which this **El Mole Rachamim** represents.

In the Yiddish Art Theatre, in the darkness of the playhouse, the spark of Jewishness was kindled. My brethren and sisters cried. They were aroused by the few Hebrew words which sanctify our martyrs. This **"Mole"** made them a part of the universal community of Jews.

In Warsaw the heart of Jewry still beats. I felt the pulse of this heartbeat in the theatre.

Sermon For The Week
Religious Ethics

A fresh start is made this week-end in the weekly reading of those remarkable chapters included in the Sabbath Afternoon Service and known by the familiar title Pirke Avoth or Ethics of the Fathers. Each verse is a religious gem of such brilliance that however often they are read they continue to throw out new light and deeper meaning. It is with proper reason then that they are regarded fairly high among the great treasurers of Jewish religious teaching and are counted among the noblest masterpieces of the world's ethical literature.

From a literary standpoint the Ethics of the Fathers are an attractive miscellany of sayings and must not be read as a systematic or comprehensive account of Jewish religious ethics. Nevertheless, on reading them through we are able to discern some of the most important features of Judaism as an ethical way of life.

First of all, we might note Judaism's insistence on the importance of the individual "created in the image of God." This is a doctrine which is of course at the basis of all monotheistic religions, but it is to the credit of Judaism that it was the first to advance this teaching which subsequently did much to influence Jewish law and custom. The individual matters greatly in the sight of God, and the life and personality of even the most insignificant are sacred in the eyes of his Divine Creator. In these days of automation when the individual is diminished to a mere number of a vast machine, in a milieu which often makes the political State supreme in all matters, and in an age when mass warfare and the crime of genocide has trampled underfoot the very concept of the worth of the individual — this Jewish doctrine is as necessary as ever it was before.

But Jewish ethical teaching cannot stop there. The individual's goal in life is to live in accordance with the Divine will. Since the Divine will is revealed in the Torah the importance of study is stressed as a virtue, because knowledge is likely to lead to a full personal commitment to serve God's purpose. Together with knowledge, Judaism emphasises the importance of a disciplined character, and it therefore employs the religious law to train men to govern his appetites and to harmonise all his faculties in a manner that can transform life into a dedication to God. Judaism is unique in that it frowns upon abstinence and employs the method of introducing law into every facet of life so that the whole of it can be enjoyed in moderation and made holy unto God.

The Jewish aim is not other-worldly, and the chief emphasis of Judaism is on this life in the here and now. To realise the Kingdom of God in this world is the great social-religious goal of Judaism, which holds up the ideal of a society in which there is no war, poverty, discrimination and the inequality of opportunity between man and man. As a guiding principle, Jewish ethics stresses justice as a central pillar on which society can be built. No love, for love is an impracticable teaching when we are taught to apply it to our enemy. We cannot be compelled to love him, but we can be just to him and give him a fair deal. The world cannot be built on love because we cannot order it to be universalised. But it can be built on the foundation of justice, which is identical with a strict social righteousness.

Finally, Judaism would attempt to remind us of the tremendous fact of God's knowledge of us and of what we do. In Judaism, God is not merely the cosmic force behind creation. He is also the God of the individual who — with a kind of omniscience we cannot comprehend — knows each one of us and before whose standard of Divine judgment we must ultimately give an account of our lives.

Interfaith Relations

BY MORTON PUNER

Democracy, Jet-Age Style

Intergroup life in the air Force —despite some trouble spots —serves as a model for the rest of the continent.

It was a good day for Anglo-American relations at the U.S. Third Air Force base at Bentwaters in England. Members of the Mothers' Union of Waldringfield Rectory were touring the base; the "mums," many of them farmers' wives, were having a fine time. They were impressed and delighted by the equipment of a modern U.S. Air Force installation, ranging from Thunderbird jets to automatic pin-setting machines in the base bowling alley. And some things baffled them, including the words of their escort, an American chaplain.

"We don't have a state-established church in America as you do here," he said, "We minister to Protestants, Catholics, and Jews equally. So you'll notice"—pointing to the white-washed chapel walls — "that we observe neutrality here."

It was the word "neutrality" that required some explanation. The minister told them that Defence Department chapels are not permitted to display the symbols of any one denomination—except when services actually are underway. Nor are premanent fixtures representing any one faith built into chapels.

The ladies were fascinated by the idea of "neutrality" among religions. Had they explored further, they would have found that the air force practices more than neutrality, it also contributes to a degree of intergroup and inter-religious understanding almost unknown at home.

"It works out naturally that way, too, without any particular effort," said Captain Simon H. Scott, Protestant chaplain at the Evreux air base, northwest of Paris. "Understanding comes from close and sustained contact among people of different faith and backgrounds. Just look at our set-up here. Next door to me is the office of the Catholic chaplain, next to him the Jewish one. We work and live together, know each other. You don't find this in civilian life."

Captain Scott is a southern Negro and most members of his congregation are white. "I know that some of the people I lead in prayer start out with prejudice against me," he said. "But if they really believe in the fatherhood of God, they soon get to see beyond the color of my skin."

Captain Scott is one of 105 chaplains assigned to the United States Air Forces in Europe (USAFE). Sixty-five of them are Protestant, thirty-five Roman Catholic, five Jewish. Together they minister to the religious needs of about 200,000 Americans—airmen, air force civilians and their families—scattered in thirteen countries of Europe and North Africa. Their job is to make sure that air force service doesn't deprive a man of the practice and comfort of his religion.

Between "neutrality" and a generally benign attitude toward minority groups in the air force, there are surprisingly few intergroup relations problems on air bases. When there are deviations from neutrality, they are usually caused by casualness, not malice. A Protestant chaplain told me that he can't understand why some people object to a chalice included in the design of a stained-glass window in his chapel. "When my Jewish friends complain about it, I tell them that it's really a Kiddush cup." The chaplain can hardly be accused of religious bias; he recently selected a Jewish serviceman to be his top assistant on the grounds that "the Jewish chaplain can't get around here often enough."

Of course, it is not chaplains alone who shape intergroup attitudes. An airman who comes from a minority group will find that the country in which he is stationed has a lot to do with his attitudes towards others, their attitude towards him.

West Germany, for example, has some of the biggest and best-equipped U.S. air force bases. Living conditions are good for Americans there and Germany is considered a desirable place for a our of duty. Superficially at least, American servicemen appear to get along better with Germs than with the people of most other European countries.

For the Jewish serviceman, just being in Germany is often a distressing emotional experience. He feels that non-Jews, even if they fought the Germans in World War II, do not share the depth of his feeling. Despite bagel-and-lox branches and the Jewish chaplains in Germany, he tends to feel that he is alone in an intimate reaction to the dark deeds of the Nazi past. One Jewish airman told me that he has frequently been asked by sympathetic friends, "How can you stand being here? I know I couldn't if I were Jewish."

The picture is different in England where Jewish airmen find that they are fully at one with their fellow-Americans — but that they have surprising differences with British Jews.

"The patterns of Jewish life in England aren't the same as ours," an air force technical representative said. "British Jews don't seem to integrate as much with the general community. They don't have the habit of joining community groups or getting involved in cultural affairs of all kinds. I think, too, that most American Jews find more orthodoxy here than they do at home."

A Jewish chaplain noted a phenomenon: U. S. Jewish airmen who marry in England tend to marry British Christians, not Jews. But almost invariably, he said, the girls convert to Judaism if conversion will please their prospective grooms.

In Spain, American Jews assigned to the Sixteenth Air Force — a Strategic Air Command unit—have had different problems until recently. Because of administrative difficulties, no Jewish chaplain had been regularly assigned to Spain. In a chaplain's absence, Jewish servicemen abroad often make contact with local Jews and attend local synagogues. But Spain has not a real synagogue since it expelled its Jews in 1492.

There are now about 3,000 in Spain, 200 of them in Madrid. With the tentative permission of the Franco regime, Madrid's Jews have been holding services during the past decade in an inadequate room called "Lawenda's basement." The Jewish community, headed by Julio Blitz, General Motors distributor for Madrid, finally managed to raise funds for a fully furnished, permanent synagogue off Madrid's Gran Via. It was opened—with the informal approval of the Franco government—just in time for Rosh Hashanah, 1959; air force Jews were invited to attend the first and dramatic renewal of Jewish life in Spain since the fifteenth century.

Air Force manuals have been subject to some criticism recently. But the bad ones are the exception. Many explicitly teach intergroup understanding, as well as an appreciation of different cultures.

The Sixteenth Air Force gives each arriving airman a pamphlet, "The Heritage of Spain," produced by its information services and printed in Madrid. Its treatment of the 1492 expulsion of the Jews — a sensitive subject to cover in Spain — is forthright and fair:

"According to one theory, Ferdinand and Isabella sought to further national unity by making the Church the rallying standard for all Spaniards . . . Others believe that all the king and queen wanted was to achieve religious unity . . . Be that as it may, they turned their attention to all religious dissenters. Although Jews may not be classified as dissenters, they formed the largest body of people who did not accept the Church's tenets. And Isabella issued a drastic decree: all Jews would have to become Christians or leave the country within a month. A large number of Jews were baptized, under duress, and were eventually absorbed.

"An even larger number preferred to leave their motherland and went to Portugal, the Netherlands, Northern Africa, and Turkey. The Sephardim are their descendants . . . The exodus was a bad thing for Spain . . . . "

Another pamphlet, an airmen's guide to Saudi Arabia, is skillfully done but entirely avoids one subject: The fact that American Jews, in uniform or out, cannot go there. The agreement with the Saudi Arabian government, a State Department affair which the Defense Department must implement, is not explicit but the consequences are tragic to democratic principle. It means, for one thing, that the U.S. presumably checks the religion of all people it sends to Saudi Arabia to make sure that no Jews are included. It means that an American Jew is, in effect, denied equal status with other Americans. (A similar situation prevails for Negroes who cannot be stationed in Iceland because of an Icelandic theory of white racial purity).

A Protestant chaplain at USAFE headquarters in Wiesbaden had a practical view of the problem—and a certain disregard for the principle involved:

"I can't understand why Jews complain that they aren't sent to Saudi Arabia. Everyone is miserable there. It's dirty and hot. I felt disabled myself when I had to go there; I had to take the chaplain's cross off my uniform. We can't even have chapels for Christians there.

"The best thing that ever happened to Jews is that they don't have to go to Saudi," he added.

There are related problems throughout North Africa—sometimes with twists. Generally, an American Jew has to be a member of the armed forces to get into Libya; civilians require Libyan visas which, more often than not, are not given to Jews.

The unhappy North Africa situation is a reflection of international issues; the roots of the problem lie outside the scope of air force policy. In sum, the picture of intergroup relations in the air force is infinitely brighter and satisfying to those involved. And family situations are astonishingly similar to those at home.

Captain Harry L. Chupak, who is with the U.S. Third Air Force in England, offers a good example. Captain Chupak comes from Oklahoma City, was recalled to service during Korea, and stayed in to make the air force his career. He enjoys his job and his family life at Bentwaters. He is not the only Jew stationed there but his closest friends on base are not Jewish. When his son reached thirteen, the Chupak family travelled to London for his confirmation. Captain Chupak's colonel was invited and attended the affair.

The captain is an avid stamp collector. Several offices who know him well told me that his reputation as a philatelist was well-known — "Harry is a bug about stamps". But so casual and good were the acceptances of differences that before I met Captain Chupak, no one had thought to tell me that he is Jewish, or that his huge collection—albums and albums line his living-room bookshelves —is composed almost exclusively of stamps from the State of Israel.

Jewish Ideals Of Freedom

By Dr. Isidore Epstein

This highly spiritual faith, that identifies the cause of human freedom with the cause of God, is the inescapable consequence of the Jewish doctrine of man's relation to God. By its root-declaration that man— and not only the son of Israel—has been created in the image of God, Judaism affirms *the fundamental worth of* every individual of whatever race, creed or colour as a child of God, possessed as such of God-given rights which must remain inviolate.

Chief among these inviolable rights is the right of liberty. Every man must be given a chance to be free: free physically and free from all social and economic injustice and oppression.

As the inviolable right of every human being, freedom does not admit of any economic or social distinctions. In all strivings for human freedom, human values must, therefore, rank before economic ones. Where the fight for freedom is not governed by human values, freedom, after it is achieved, is apt to be transformed into a vested interest for the exclusive benefit of the powerful and mighty; and as we see, alas far too often, those who put up a gallant fight for freedom turn in the end to be its most savage oppressors.

Freedom, however, must not be regarded as a fetish from which to expect magic results. Idle freedom, purposeless freedom, which does nothing else but set men free to say what they like, to do what they like, is no freedom. It is freedom in appearance only. In reality it is a form of slavery, the individual's dependence on his subjective desires incited by the pleasures and passions of the moment. Only he whose life is dedicated to service, no matter whether it brings him personal profit or not, can be said to enjoy real freedom. Freedom, therefore, which, according to the original meaning of the word, denotes primarily "freedom from" that is, freedom from slavery and oppression, is always essentially "freedom for" as well— freedom for service.

Real freedom, however, can be achieved only in the service of God. Only through His service can man emancipate himself from the subjective desires and the self-seeking element in his nature. Human nature has been recognised as essentially selfish. Therein lies the distress of the modern world. Modern man has expended much treasure of "blood, sweat, and toil" to crush the greatest tyranny in history; and yet, notwithstanding his overwhelming victory, he is faced with a world full of tragic fears and fatal tensions, and overcharged with the worst of human passions which are liable to erupt at any moment with shattering force

The root of the trouble is the egoism of a humanity which fails to realise that the only principle which can serve as a basis for constructive human relationship is to found not in the self-seeking of the individual class or group, but in service to all. But this idea of service to all, as distinct from egoism, as a principle of human relations can find its life-giving force only in the service of God. Only through the service of God can man emancipate himself from his selfish cult of narrow interests, and free himself from the egoism in his nature. Only in the service of God can real freedom be found, and in the obedience to His Law perfect peace.

Freedom and Law are thus the two principles which alone can ensure the future progress of human civilisation. They are inter-dependent. Mankind cannot progress except by holding fast to the torch of freedom; nor can mankind achieve freedom except through obedience to the Law.

Born into freedom thirty-four centuries ago, Israel became a nation; but its existence as a nation was made conditional from its very birth on its voluntary acceptance of the heavenly yoke which, as represented in the Torah, linked together the twin ideals of Freedom and Law in perfect unity. And it is only by submitting to the heavenly yoke that mankind can secure real freedom which is [illegible] to its self-realisation and fulfilment.

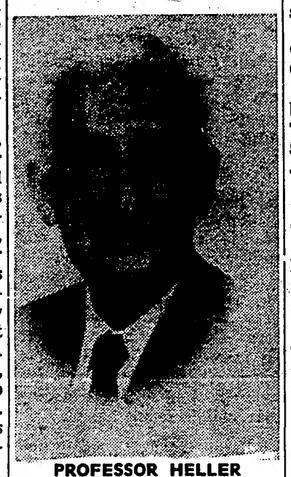
From Israel's annual celebration of real freedom none is to be excluded. Even "the wicked" must be allowed to participate as an equal. He may question the value of the attendance religious ceremonies, and ask: "What mean ye by this service?" Yet as long as he believes in freedom, not only for himself, but also for others, with whom he is prepared to share its benefits, he is entitled to a seat at freedom's festive board, and his presence at the Seder table must be welcomed among the celebrants.

The Jewish people take it for granted that the struggle for freedom runs in two directions: national and universal. The Jews have given the world the idea of freedom; and freedom is the ideal for the realisation of which the Jew must strive with all the moral force at his disposal. In a generation, particularly like ours, when, with the resurgence of the Jewish State, the Jewish people has achieved a measure of independence and freedom, the Jew dare not circumscribe his endeavours on behalf of freedom by considerations of narrow nationalism. For a nation to struggle for its own freedom is no mark of a high level of moral culture. The worst of tyrants does it in his own way; he fights, kills, and destroys to gain freedom for himself — and slavery for others. Freedom in the Jewish conception is universal in its sweep. It is one and indivisible; and slavery in any part of the world or inside any community has to be felt by the Jew as an assault on his own freedom. Such is the ideal of freedom, the promotion and development of which has been entrusted by the Divine process of history to the charge of the Jewish people; and it is to this idea of freedom that the Jew pays homage on the Festival of Freedom when he associates the remembrance of the national redemption of Israel in the past—with the vision of the universal redemption of humanity in the future.

Social And Personal

Hebrew University Professor To Speak Here; Wednesday

Dr. Harry Heller, Associate Professor in Clinical Medicine at the Hebrew University in Jerusalem, will be the special guest of the Toronto Zionist Council at the next meeting, to be held on Wednesday next, April 27th, at 8.30 p. m. at the Zionist Centre, 651 Spadina Avenue.



PROFESSOR HELLER

Dr. Heller, who will speak on the subject "Medical Problems Posed by Mass Immigration in Israel", was born in Germany and graduated from the University of Berlin. He settled in Israel in 1934 where he became Director of the famed Beilinson Hospital and Head of its Medical Department until 1950, when he assumed the position as Physician in Chief and Head of the Medical Department of the Tel Hashomer Government Hospital. Dr. Heller, regarded as one of the foremost members of his profession in Israel, is also the author of numerous papers and articles, some of them dealing with diseases particular to the Mediterranean area.

Members and friends are cordially invited to attend and to meet this distinguished personality.

CRADLE SERVICE GROUP

Cradle Service Group is combining Fashions and Tea, Thursday, April 28, from 1 to 5 p. m., at the home of Mrs. Joseph Gould, 649 Briar Hill.

Newly elected officers for the 1960-61 season are: Mrs. L. Oiffer, president; Mrs. S. Daufman, vice-president; Mrs. H. Kochen, recording secretary; Mrs. M. Dunkelman, corresponding secretary; Mrs. M. Snitman, treasurer; Mrs. F. Schipper, telephone chairman; Mrs. L. Goldberg, sunshine chairman.

HADASSAH SHOW

Toronto Hadassah is holding a gala Sherry Luncheon on May 2nd. At this time they will present fashion show —"Hand-Made History" — featuring the most beautiful and exciting fashions from Israel.

TORATH EMETH SISTERHOOD

The Sisterhood of the Torah Emeth Jewish Centre, 1 Viewmount Ave., will be holding their Annual Spring Tea on Sunday, May 1st at the home of Mrs. S. Marcus, 35 Ridelle Ave., 2-6 P. M.

Receiving with the hostess will be: Mrs. D. Oches, Mrs. M. Ochs, Mrs. H. Botnick and Mrs. H. Woolf.

All proceeds will go to the Eitz Chaim Day School Building Fund.

Everyone is welcome. A valuable gift will be given away every half hour to one of the lucky guests present.

Mrs. Louis J. Cashdan

TORONTO RABBI'S WIFE GUEST SPEAKER IN OHIO

Mrs. Louis J. Cashdan will be the keynote speaker at the banquet of the forthcoming Ohio Federation Sisterhood Convention at Columbus, Ohio, April 28th, 1960, which will take place at the Hotel Pick-Fort Hayes.

Mrs. Cashdan serves as Recording Secretary of the National Federation of Temple Sisterhoods and is a member of the Executive Committee.

Mrs. Cashdan is the wife of Dr. Louis J. Cashdan, rabbi of Temple Emanu El-Toronto, Canada.

Dr. Goldmann Saves U.S. "Presidents' Club"

New York, (JCNS) — Dr. Nahum Goldmann has managed to preserve intact his so-called "Presidents' Club" — the conference of presidents of 17 major U.S.A. Jewish organizations — but only after agreeing to a series of compromises which leave it with few of its already sparse teeth.

The conference underwent a crisis last year when the United Synagogue of America (a Conservative body), and the Union of Orthodox Jewish Congregations fought a plan submitted by Dr. Goldmann and Mr. Philip Klutznick (of the B'nai B'rith) for the transformation of the conference into a permanent body with a budget and paid officials.

The dissidents insisted that the conference remain an ad hoc body and questioned the right of some members to remain in the group.

A committee was appointed to seek a compromise and this week Mr. Klutznick, its Chairman, announced the results at the "Club's" first Press Conference in six years. Dr. Goldmann has secured a budget and staff for the organization, and the dissident bodies obtained a "unanimity clause" which permits no action by the "club" unless all members agree.

The "Club" will deal only with matters concerning American-Israeli relations, thus avoiding stepping on the toes of constituent organizations.

FRENCH JEWS VISIT EAST GERMANY

Paris, (JCNS) — A group of seven French Jewish personalties left Paris last Saturday evening for East Germany, where they will be guests for eight days of the Committee for Cultural Relations between France and the German Communist Republic.

The members of the group included Mr. Rabinowitz, "Rabbi", the well-known writer and journalist, Dr. Guinzbourg, president of the "Cercle Bernard Lazare", M. Andre Blumel, president of the French Zionist Federation, Mr. I. Blaum, M. Charles Lederman, and Mr. Vilner, representing the yiddish daily "Naie Press."

While in East Germany the group will enquire into the denazification measures taken by the government.

Israel Readying For Herzl Year

JERUSALEM (ZINS) — The raising of a Herzl Flag which will depict the Lion of Judah with seven golden stars; the erection of a permanent monument on Herzl's grave in Jerusalem; the ceremony of granting the colony of Herzliah the status of a city, and 50 mass-meetings in various parts of Israel will be only part of the celebrations which are being prepared for the beginning of the Herzl Year and which will be held during the month of Iyar. These celebrations will mark the centennial of the birth of the founder of Political Zionism and the father of the Jewish State. The celebrations will open on the 10th of Iyar and will continue to the anniversary of Herzl's death, the 20th of Tammuz. On the latter date, or a few days earlier, a great gathering of Jewish youth from all parts of the world will be held on Mt. Herzy.

The plans for the Herzl celebrations have been prepared by the joint commission of the Government and the Jewish Agency Executive.

One of the main celebrations in the Diaspora will be a big gathering in the Basle Casino where the first Zionist Congress took place. At this gathering will be present representatives of all the Zionist Federations of Europe.

N.Y. Times Analysis On M.E. Situation

Israel Resents Western Flirt With Nasser

New York (CJN). — Lawrence Fellows, Israeli correspondent of the N. Y. Times, writes from Jerusalem. Israel has not given up hope for peace with the Arabs. She has merely assumed she can achieve peace only by maintaining a military posture while she builds up her economy at home, and strengthens her diplomatic position abroad. She has assumed that even more moderate Arab leaders would reject any peaceful Israeli initiative.

For the present, Israel hopes the United Arab Republic's President Gamal Abdel Nasser whom she considers her arch-enemy and the satan of the Middle East, will spend his energy on his own domestic problems while Israel does business with countries which can use not only her products but the knowledge she acquired about settling and developing a young indepndent country.

Except for India, where Israel has a consulate and lukewarm relations, her relations with Asian countries are good and improving all the time.

Israel's exports to Asia and Africa now account for 7 per cent of all Israeli exports. Last year they amounted to about $12,500,000. Because the Suez Canal is still closed to Israel, her trade with Asia and East Africa depends upon her continued freedom of passage through the Gulf of Aqaba to the Red Sea.

Israel has made clear to the U. A. R. often enough that any attempt to close the Gulf of Aqaba would bring on war. In this respect it is interesting to note that through all the sabre rattling and angry speeches no Egypian troops were put within miles of Israeli's port of Elath, nor did they venture onto Sharm El Sheik, which commands the southern end of the gulf.

HELP FROM SOVIET

Yet the Israeli's take President Nasser's action seriously. Iraq's Premier Abdul Karim Kassim, by comparison, is no threat at all in spite of his belligerent pronouncements against Israel and in spite of the weapons and money being heaped upon him by the Soviet Union.

The Israelis feel that Premier Kassim devotes more of his time and energy to disposing of his domestic, economic and political problems than does President Nasser. More important to Israel is that Iraq and Israel have no common frontier. With the U.A.R., on the other hand, there are forty-seven miles of common frontier with the Syrian region, 188 miles on the Egyptian frontier and thirty-seven miles of frontier around the Gaza strip.

AID FOR SUEZ

On top of all this, the Israelis see to their great dismay the Western powers trying their best to get on good terms with President Nasser. They cite as the worst example the loan of $56,500,000 from the World Bank to improve the Suez Canal while it is still closed to Israeli traffic.

For these reasons Israel would like to see the big powers impress upon President Nasser that he cannot play the West against the East and continue to stay on good terms with both. Israel would like to see a declaration made at the forthcoming summit meeting in Paris that would guarantee the existing territorial status quo in the Middle East and would encourage the peaceful negotiation of the area's outstanding problems.

This was the proposition put forward by Premier David Ben-Gurion on his recent trip to Washington and London.

The Israeli Premier has never entertained any notion that such a declaration would cause President Nasser to run to the conference table and sit together with Israel. But he does think it could take some of the wind out of President Nasser's sails by making it clear to him that he and the Soviet Union do not belong to the only big power bloc.

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— THE WOMAN AND THE HOME —

Mainly For Mothers

HOW GOOD A MOTHER ARE YOU?

Heaven forbid that motherhood should ever be subjected to the kind of quiz we blithely apply to other matters;

If your child cheeks you do you

i. Round on him?
ii. Grin appreciatively ?
iii. Cheek him back?

Even if we wanted to categorise mothers in this way, it would not work. For the right answer depends on the individual mother and child.

The other day I asked some friends whether they thought first babies or later ones are better brought up. Mrs. A. replied emphatically: "The first is always hardest. You feel so anxious. Instead of making your baby relaxed and easy, you give him a share of your tension. Then he is harder still to handle. But with later children you don't fuss—you just assume all will go well. And it does."

Mrs. B., however, took the opposite line. "The first baby has the best time. He comes as such a revelation that nothing is too much trouble. It's fun teaching him to walk, showing him pictures, taking him later on to museums and other places of interest. But when the other babies arrive the freshness wears off. More reading aloud? More expeditions? You feel you've 'had' 'Little Black Sambo' and the Science Museum. Oh, no; Number Four doesn't get such a good start as Number One."

—

Which mother was right ? The answer is that this problem of first v. later children cannot be solved in the abstract. A very active-minded, eager type of mother may tend to over-excite her firstborn, but will find her later babies delightfully easy. A mother who is naturally relaxed and easy-going leaves her younger children to "bring each other up" a little too much, but will have a well-integrated firstborn to help her with the job. The secret lies in finding out which sort of person you are yourself and understanding your child's temperament.

All the same, to say that good motherhood is a question of studying individuals will not satisfy every aspiring mother. We may not offer ourselves as quiz queens, but we do like to assess our powers now and then. So here are two typical dilemmas; whatever action you choose seems either to contravene "the rules" or to be self-contradictory.

1. You are expecting your first baby. You begin dreaming dreams, making plans, even imagining what he will look like until—horror of horrors—you actually find yourself picturing the faceless "it" as a real boy or girl! Isn't this all against the rules? You have been warned by "them" not to dwell on the sex for fear of disappointment. Nor to prepare a "cot of Procrustes" to which your baby must be fitted by stretching or cutting down. Which are going to win, "the rules" or your dreams? The good mother must climb out of this dilemma.

Why has nature given us all those months of knowledge that a baby is on the way, unless for a dual purpose? First, that he should prepare himself for us and the outside world; second, that we should prepare ourselves for him. This we can only do by dreaming dreams and making plans. There is all the difference between setting your heart on an artistic boy with black hair and blue eyes, and looking forward to the coming event with open - minded imagination and hope.

2. Who knows best, you or your baby? This is a puzzle over upbringing. First, take his sleep. You are having trouble Every evening he climbs out of his cot and makes a grand re-entry into the living-room. What do you do? Answer: Pick him up promptly and return him to bed. There must be no lingering downstairs until he "really feels tired." It is his very tiredness which makes him susceptible to loneliness and night-fears. Sit with him, if necessary. But recognise that your tired baby does not know best.

Second, his food. If it is right to take him back to bed, presumably it is also right to take him back to the table when he gets down halfway through the meal. On the contrary, say the pundits. In the case of food, your baby does know best! Don't fight over this meal, and he'll make up on the next. Fight, and he'll grow to hate all meal-times.

And yet some people say motherhood is plain-sailing . . Any mother who gets both these seemingly contradictory answers right first go has my deep admiration. In my time I have often got both wrong. I have let a "wakeful" baby sit up, and forced a satiated baby to eat. Then, after I had learnt my lessons the hard way, my baby promptly grew into a schoolchild, demanding quite different treatment.

No wonder the art of motherhood never palls.

—Elizabeth Pakenham

Recipe of the Week

Canned salmon is a good buy in protein food and is therefore one of the most valued occupants of the pantry shelf department at this time of year.

An excellent, simple dish to be made from this firm-fleshed, nutritious fish is as follows:

SALMON-MUSHROOM CASSEROLE

2 lbs. canned salmon
1 tablespoon butter
½ teaspoon salt
Dash pepper
2 medium onions, sliced in rings
1 can condensed cream of mushroom soup

Melt butter in baking dish. Flake salmon, spread half of it in baking dish, sprinkle with salt and pepper, and scatter half of onion rings over top; add remaining salmon and onion rings. Dilute mushroom soup with half a can of water or milk and pour over all. Bake in moderately hot oven (400 degrees) 20 minutes. Serves 6 to 8.

The Popcorn Man

BY RUTHIE

Finally it's over! I mean PESACH. We waited it impatiently, we enjoyed it thoroughly, we bade it adieu — for another year.

Despite the chaotic week, I'm sure all of us mothers can recall some of the HUCHMAS of our children. My four-year-old Linda, for example, wanted to know whether she could play with her usual friends. Since she's with them all year round, maybe they're HOMETZ, and, therefore, taboo.

One incident stands out.

Along with the advent of Spring, the return of the pigeons, the noise of the KINDERLACH, comes the one sure sign that winter's over for this year, at least, — the whistle announcing the arrival of the popcorn man. The joy upon the children's faces at the sight of him is indescribable. From everywhere they come. They crawl around him like ants.

"Tony, I wanna bag of popcorn."

"Tony, I want peanuts."

"Don't forget, plenty of butter."

Tony is in his glory.

A week before PESACH, I went over a list of foods my youngsters were not to ask for, no matter how tempting. Of course, they responded like Spartans. They would do nothing to mar the Passover. And they were wonderful.

They were thrilled by the atmosphere in general. They helped conduct the SEDORIM with an eagerness as though for the first time. The first two days of YOM-TOV were charged with an air of sheer delight. All the delicacies which I never bother to make during the year were theirs for the asking. KNAIDLACH, CHREMSLACH, MATZOH FERFEL, PESACHDIK marshmallows, MATZOH BREI, PESACHDIK coca-cola, macaroons, and what-not!

On Thursday, the first day HOL-HAMOED, Satan showed himself in the guise of Tony, the popcorn man. The children flocked around him, as usual.

"Mommy," cried little Linda, "aren't they Jewish? They're eating HOMETZ".

I prayed hard for the skill of a Solomon and plunged in.

"Darling, whatever anyone does is his business. But I ask you not to mind for two reasons. First, we should remember the meaning of PESACH. Secondly, by refusing to eat what is forbidden, you learn to discipline yourself. You must remember that you cannot always have everything you want whenever you want it. If you control yourself now, you will have a strong character when you grow up."

Speech here, speech there, falteringly she asked, "And will I be strong like Popeye?"

"Yes, dear, and even stronger."

Only half convinced, she allowed me to lead her into the house. I went into the kitchen, broke a MATZOH into two, spread SCHMALTZ on both pieces, and said:

"Now, Linda, take this 'sandwich' outside, stand near Tony, and eat it."

She did as she was told, probably thinking I was "nuts".

I stood at the doorway, waiting to see what would happen. Tony's eyes "bugged" when they saw Linda munching her MATZOH and SCHMALTZ sandwich". The children who had not as yet bought their popcorn approached me and sing-songed, "Can we have some MATZOH and SCHMALTZ too?"

Seeing this, Linda heaved a sigh of relief and bit into her "sandwich" with gusto.

Before long, all the kids were doing the same. Whatever crumbs fell on the ground were immediately devoured by the birds.

Far from arousing Tony's anger, curiosity got the better of him. He wanted to know what it was, and just how it was made.

"Tony," I laughed, "this comes from heaven and is better than any pizza you can produce."

Therewith I offered him some. From the expression on his face, he was inclined to agree.

From now on, if you come across a popcorn man selling MATZOH and SCHMALTZ, you'll know how the idea originated.

CHILDREN'S CORNER by Deborah

About Music

Shofar Call In French Horn

The mysterious call of the Shofar or Ram's horn, the stirring cry of the hunting horn both echo in the soft and mellow French horn. For the modern French horn comes from a very old family of wind instruments.

Although the French horn is grouped with the brass instruments in the orchestra, there is nothing loud and blaring about its appealing and graceful notes. Indeed many composers such as Mozart, Beethoven, Wagner, Richard Strauss and Delius have written concertos and special parts for the horn.

Like all brasses, the French horn is a long, coiled instrument with valves. To play it, the musician blows through the mouthpiece with his lips, and disturbs the air inside the brass tube. If he presses tightly with his lips he makes a higher sound, if his lips press more gently then the sound is lower. The instrument needs a great deal of skill and lip control to get the best out of it and so good French horn players are hard to come by.

Mr. Sim Saville is probably the only professional Jewish horn player in Britain. And fittingly enough, Sim got his first chance to play a musical instrument through the Jewish Lads Brigade.

In his East End home he heard plenty of singing, though none of his family played an instrument. But when young Sim, aged eleven heard he could get a bugle at the brigade, he soon joined the Club's band and became silver bugler. From there he taught himself, borrowing books from the library, practising in the evenings after school and "driving the neighbours mad." At a Rosh Hashanah young people's service, Sim blew the shofar — which might be said to have been his first introduction to the French horn.

At 16 Sim, an entirely self-taught professional musician played in dance bands at the Mayfair hotel. He also began to study at the London College of Music.

Came the war and Sim joined the army and played as a solo cornet in the Band of the R.A.O.C. After the war, Sim at 32 years old, gained a scholarship at the Royal Academy of Music and began to learn the instrument he really loved —the French horn.

For a short time he joined the London Philharmonic, later from 1947 to 1953 he played music and opera and ballet with the Royal Opera House Covent garden orchestra.

Today, a freelance he records, plays for films and sometimes plays with leading London Orchestras such as the London Symphony Orchestra, the Royal Philharmonic Orchestra, and the B.B.C. Symphony Orchestra. Also he plays in West Side Story.

Classical music is his real love, and says Sim Saville, "they say the youngsters like rock n' roll, but I don't believe it." Do you?

Our Quiz

QUESTIONS:

1. With which ancient legal code do Bible critics compare the laws of Moses?
2. Which is the one, and only one of the Ten Commandments that offers a reward?
3. Does Jewish law discriminate against strangers?
4. Which sins, according to Jewish law, are not forgiven on the Day of Atonement?
5. What Jewish principles of conduct are comparable to "In Rome be a Roman"?

ANSWERS:

1. **The Code of Hammurabi, King of Babylon.**
2. **The 5th Commandment, "Honour thy father and thy mother." The reward is, "that thy days may be long upon the land which thy God giveth thee." Exodus 20:12 and Deutronomy 5:16.**
3. **No. "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Exodus 12:49, repeated in Leviticus 24:22 and in Numbers 14:43.**
4. **Sins against one's fellow man. One must first make amends for the wrong.**
5. **"Custom precedes the law." (Yerushalmi, Yebamont 12c.)**

—From Jewish Question and Answer Book by Wm. R. Blumenthal

Keep Smiling

IT ALL DEPENDS

A Jewish communal official was called to court as a witness in a case.

"SHOCHET Cohen!" called out the judge.

"Excuse me, Your Honour, but my name is not SHOCHET Cohen," the witness said. "I am Cohen, the communal official."

The judge remained, however, adamant.

"In the records, I note that among other things, you are also a slaughterer. Therefore, I feel justified in calling you 'SHOCHET Cohen.'"

"Your honour," answered Cohen in a grave manner, "before the court I am MR. Cohen. In front of my congregation when I conduct the services, I'm Cantor Cohen. When I stand before a cow, I'm SHOCHET Cohen."

THAT'S AN OLD ONE . . .

An old man, riding in the bus, kept making strange faces and gesticulating wildly.

A curious fellow passenger approached him and asked, "Is anything the matter? Can I do something for you?"

"Oh, no!" replied the old man. "I'm all right. However, when I travel alone, I have the habit of telling myself old jokes."

"Well," asked the other, "why do you make such faces?"

"Oh, that's nothing," replied the former. "Every time I start a new story, I have to tell myself that I've heard that one before."

BIG TALK

"How are you?"
"Fine."
"How's business?"
"O.K."
"How's your wife?"
"So-so!"
"And how are the children?"
"You know."
"Well, so long! There's nothing like a heart-to-heart talk with an old friend."

CONVERSATION

Two oldsters sat meditatingly over their glasses of tea. Finally, after what seemed an interminably long time, one of them said: "OY VEH!"

"You said it," the other answered.

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In Our Town And Elsewhere

HADASSAH ART AUCTION

The annual Art Auction of the Aviva Chapter of Hadassah will be held this year at the Northwood Golf Club on April 30th. Among the artists contributing their work are Titzi Haspel-Seguin, Marion Greenstone, Libby Altwerger, Karl and Lauretta Rix, Ron Satok Saul Field, and many other outstanding Canadian artists. Auctioneers will be Mr. Leon Weinstein, and Mr. S. Michael Gelber. Mr. Martin Baldwin, Director of the Art Gallery of Toronto will officially open the event. Proceeds are for Youth Aliyah.

OLEH REGEL RECEPTION

On Tuesday, April 26th, a Welcome Home Reception will be held for the members of the Toronto Oleh Regel Tour sponsored by the Israel Bond organization.

DENTAL AUXILIARY EVENT

Mrs. Bert J. Levin is the convenor of the dance being held by the Alpha Omega Dental Fraternity Women's Auxiliary on April 23rd at the Northwood Country Club. Proceeds of the event go to the Israeli Dental School which had its first graduating class last year.

HADASSAH LOSES VALUED COUNSELLOR

One of Canadian Hadassah's most dedicated workers, Mrs. Florence Kert, passed away in Toronto last week. Mrs. Kert was a member of the National Executive of Canadian Hadassah—WIZO, as well as a member of the local Hadassah executive. She served as liason officer to the Toronto Zionist Council, and was one of the first members of Naomi Chapter of Hadassah. Mrs. Kert is survived by her husband, Mr. Lawrence Kert, three children, Lenore, Sheldon, Leslie and three grandchildren.

JEWISH ORGANIZATIONS IN BRITAIN UNITE FOR COMMEMORATION OF WARSAW GHETTO

London, (WJA.) A joint commemoration of the Warsaw Ghetto Uprising under the auspices of the World Jewish Congress British Section, the Association of Jewish Ex-Servicemen's Association and a recently formed Warsaw Ghetto Memorial Committee, will be held in London's Princes Theatre on May 8th.

The memorial meeting, at which the principal speaker will be Sir Leslie Plummer, M.P., (who recently sponsored a 'Racial and Religious Insults' Bill in the House of Commons), will open with a march of standard bearers of the Jewish Ex-Servicemen's Association. The programme will include readings in Yiddish by Molly Picon, the famous American Jewish actress, and Ghetto songs by the London Jewish Male Choir. It is hoped that a leader of the Jewish Resistance in Poland under the Nazi occupation will be able to participate in the meeting.

CONGRESS HONORS CHAIM GRADE

The Canadian Jewish Congress are tendering a luncheon on Monday, April 25th, honouring Chaim Grade who will be in Toronto to participate in the Warsaw Ghetto Memorial meeting on April 24th at Shaarei Shomayim Synagogue.

HOLY BLOSSOM EXCHANGE WEEK-END

An exchange week-end program will be held at Holy Blossom Temple on Friday, April 22 until Sunday, April 24th with young people from Rochester, New York. Special services and social events are scheduled by the Post Confirmation Council.

SHAAREI SHOMAYIM SISTERHOOD

Rabbi Walter S. Wurzburger, recently returned from a U.J.A. study mission to Israel, Morocco and Teheran, will address the April 26th luncheon meeting of the Shaarei Shomayim Sisterhood.

BREAKFAST CLUB SPEAKER

Guest speaker at the April 24th Breakfast Club meeting at Holy Blossom Temple will be Rabbi Joel C. Dobin, Temple Beth El, Niagara Falls, N. Y. Subject of Rabbi Dobin's address will be, "Has Modern Science forced a change in Religious Thinking?"

ARAMCO QUERIES ASSAILED AS BIAS

Oil Company's Practices In Barring Jews Scored By American Jewish Congress In Appeals Court

New York — The Arabian American Oil Company was accused this week of using questionnaires "that would make the Nuremberg laws looks like the Boy Scout Manual" to weed out Jews from among employment applicants.

This charge was made in the Appellate Division of the State Supreme Court by Shad Polier, representing the American Jewish Congress.

The five-man court, headed by Presiding Justice Bernard Botein, was hearing an appeal by Aramco from a ruling last July 15 by Supreme Court Justice Henry Epstein that the company's employment practices violated the state's law against discrimination. The court heard arguments and accepted briefs from both sides. It will give its findings later.

Chester Bordeau, counsel for Aramco, argued that being Jewish or having Jewish connections was "a bona fide disqualification" for employment. The Saudi Arabian Government will not admit such persons to its territory, in which Aramco carries on its field operations.

Mr. Polier, a national vice-president of the American Jewish Congress, said:

"We are not complaining that they do not hire Jews or send Jews to Saudi Arabia, since even the United States Government cannot send Jews there in the armed services."

He said the AJCongress objection was to the questioning of applicants on whether they were Jews or married to Jews. Comparing this process to the Nazis' infamous anti-Jewish Nuremberg code, he charged that the company asked questions even about "remote relatives" who might be Jewish.

These questions, he said, shoud be left for the Saudi Arabian Government to ask if the occasion arose.

The battle over Aramco employment policies has gone on for ten years. Justice Epstein's ruling contradicted the findings of Nov. 10, 1958, by Elmer A. Carter, now chairman of the State Commission Against Discrimination (SCAD), who was then the investigating commissioner.

Justice Epstein decided that the AJCongress was entitled to the status of a "person claiming to be aggrieved" under the anti-discrimination law and that the oil company was guilty of discrimination. He referred the AJCongress complaint back to the commission for appropriate action. ... The commission did not appeal from his decision, but Aramco did.

If the Appellate Division upholds Justice Epstein, legal observers said, it will probably mean full reconsideration of the matter by SCAD.

Mr. Bordeau, of the law firm of White & Case, argued that the AJCongress complaints were unfounded both because discrimination was a practical necessity and because the AJ Congress was not qualified as an "aggrieved person" under the law.

The AJCongress brief said that it recognized that Aramco could not overcome the Saudi Arabian refusal of visas to Jews and so could claim a "bona fide qualification" exemption from hiring them for work that would require them to travel there. But it said the company should "stop assisting Saudi Arabia in discriminating against Jews."

It asserted that there were more than 400 employes in Aramco's New York office whose work would not require travel abroad.

BEN-GURION'S VISIT TO FRANCE

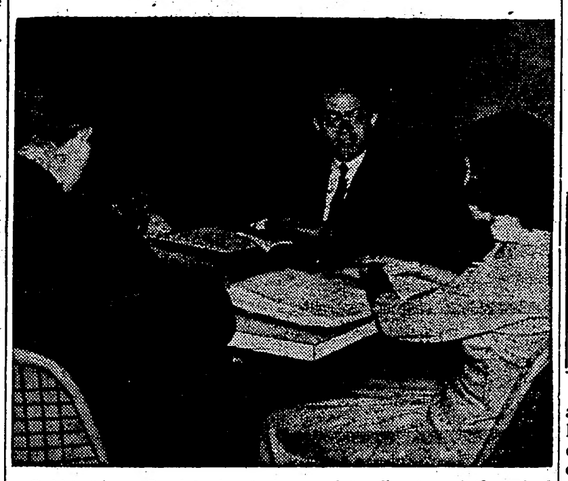
Tel Aviv, (JCNS) Colonel Haim Ben David, Mr. Ben-Gurion's Military Secretary, denied that a date for the Prime Minister's visit to France had already been fixed. Asked by a JCNS representative to comment on Press reports according to which the visit had been fixed for next June, Colonel Ben David replied that the reports were not true, and that the Israeli Embassy in Paris was still verifying with the French authorities concerned what date would be the most suitable for President de Gaulle. "The only sure thing", said Colonel Ben David, "is that Mr. Ben-Gurion has been invited officially to visit France."

In the meantime the confusion increased when a Jewish Agency spokesman hinted today that Mr. Ben-Gurion might well be in Basle, Switzerland, when the Summit Conference opens in Paris. "A big assembly is planned at Basle for Herzl year and we hope that Mr. Ben-Gurion or another Cabinet minister will address the meeting", said the spokesman.

IMPORTANT MANUSCRIPTS FOUND IN THE NEGEV

Tel Aviv, (JCNS). Important achaeological discoveries were made in Israel by a group of scholars and students headed by Professor Yigael Yadin. The discoveries include a seven-centimetere figure of a calf on which Psalm 16 is inscribed, an eight-centimetre papyrus with Greek inscriptions and 19 jars, dating back to various periods.

LEARNING HEBREW BY BRAILLE



Rabbi Aaron Gewirtz (center), associate director of the B'nai B'rith Hillel Foundation at Brooklyn College, gives Hebrew instruction to two blind students in his campus office. The Rabbi learned Braille in order to teach Hebrew.

Report From Utica

'Prank' — Swastika On Temple

BY DON FORST (N.Y.)

UTICA, a city of central New York, U.S.A., the county seat of Oneida County. Assessed valuation (1950) about $153,000,000. The water supply municipally owned) comes from the Adirondacks. — Encyclopedia Britannica

The source of anti-Semitic acts in Utica (1960) is also known but it is less easily evaluated than the city's real estate.

Three teenage youths, members of prominent families, are being arraigned there today, charged with painting a nine-foot swastika on the doors of Temple Emanu-El, daubing the windows with red stain and painting obscene phrases on the temple walls.

The boys' father told police that:

None of their sons was anti-Semitic.

Some of their friends, and friends of their sons, were Jewish.

They had always preached tolerance.

The youths, Peter Pritchard, 17, Walter Pratt, 18, and Thomas Scala, 17, all from New Hartford, a Utica suburb, were arrested yesterday in their homes.

Police said they admitted defacing the synagogue.

Capt. Robert Bogan said the youths "all disclaimed any anti-religious motivation and said they had been drinking earlier in the night at a bar."

Scala's father, Albert Scala, a funeral home director, said:

"Truthfully, sir, I don't think there was any anti-Jewish feelings. My son has Jewish friends. And he knows some of my dearest friends in town are Jewish."

Pratt's mother, Mrs. Roger Pratt, said, "There isn't very much I can say."

"He's my son, and he's always been taught to respect other people. I have to believe that he did it as a prank, a stupid one, admittedly, but that it wasn't an ugly act."

Her husband, an attorney and Pritchard's father, a car dealer, joined Scala at police headquarters where the youths were booked.

A contractor estimated the youths did $3,000 worth of damage.

Said Rabbi Elliot D. Waldman of Temple Emanu-El:

"The police have apprehended some suspects. This is a law enforcement matter. Under our legal system, no person is guilty until proven guilty. Until these people have had a fair and impartial trial, and a verdict reached, I have absolutely no statement to make."

New Fund Distribution Method

NEW YORK, (ZINS) — A new method for the distribution of American Jewish funds raised for Israel was announced here by Dewey D. Stone, Chairman of the United Israel Appeal, and Dr. Nahum Goldmann, president of the World Zionist Organization and chairman of the Jewish Agency Executive. The United Israel Appeal is the financial arm of the Jewish Agency. The two leaders stated that under the new setup the Jewish Agency for Israel, Inc., will be a purely American body, as distinguished from the international Jewish Agency, with headquarters in Jerusalem.

The American group will have a board of directors of 21, including Jewish community leaders and representatives of Zionist groups. Each year the board will "determine its own budget for specific immigration, absorption, and resettlement activities which it wishes to support." All funds allocated by the Jewish Agency, Inc., and their use, will be supervised by an American representing the Agency in Jerusalem.

Among the 21 members of the board are Dr. Emanuel Neumann, past president of the ZOA and member of the Jewish Agency Executive and Abraham Goodman, chairman of the ZOA Administrative Committee.

Another aspect of the change will be the Jewish Agency's transfer of major Zionist activities in this country to the American Zionist Council which is the coordinating body for public relations activities of all Zionist groups in the United States.

NASSER PREPARED TO SUPPLY ARMS TO CUBA

TEL AVIV (ZINS) — We have enough arms and we will gladly share them with Cuba in order to strengthen its armed power, stated Ali Sabry, Nasser's Vice-Minister for Foreign Affairs. Sabry made this statement during a meeting with leaders of the Castro Government in Havana. His visit was part of a wide propaganda tour through the Latin American countries.

Mr. Sabry said further that the arms will serve Cuba to repel an aggression, an aggression which the Cuban Government claims is being prepared by the United States. It seems, writes the Israel press, that Nasser has decided to express his "gratitude" in this manner for the help rendered him by America in recent months. It is further believed that Nasser has decided not to limit himself to a campaign of incitement against the U.S.A. in Panama, where he teaches the Panamanians how to "nationalize a canal," but also wants to help the enemies of the United States in other Latin American countries.

OBERLAENDER'S ARREST DEMANDED

Bonn, (JCNS) — Herr Oberlaender's immediate arrest was demanded by the Organisation of Nazi victims (VNN) at Frankfort last Saturday. A spokesman for the Organization pointed out that legal steps against the German Federal Refugee Minister were unavoidable in view of the vast incriminating material submitted by Soviet, East German and other circles against him.

Herr Oberlaender left for his annual leave, well informed circles here do not believe that he will return to his post, but will tender his resignation before May 5, when the Social Democrats want a debate on his case in the Federal Parliament. Even his full rehabilitation would not change the government's decision to shed him, it is stated.

Histadrut Opens Toronto Drive For $200,000 On May 1st

(Continued from Page One)

Rabbi Weinstein is also a writer of note and is a contributing editor to Jewish Frontier, Reconstructionist, Liberal Judaism and Menorah Journal. The Rabbi has been quite active in the field of interfaith relations. From 1947 to 1949 he was President of the Chicago Rabbinical Association. In 1948-49 he was President of the Council of Hyde Park and Kenwood Churches and synagogues. In 1948 he received an Award from the Mayor's Commission on Human Relations for outstanding work in better race relations in Chicago. In 1950 and 1959 Rabbi Weinstein visited Israel at the special invitation of the Histradut. In 1959 he was elected National Chairman of the American Association for Labor Israel.

Bernard Bloomfield of Montreal, national chairman of the Canadian Association for Labor Israel, will also address the campaign opening. Fred Shore, Toronto Histadrut campaign head, will be chairman of the Dinner.

Histadrut is the Israel Labor Federation, similar to the AFL-CIO in the United States and Canada, with a membership of over 750,000 Israeli workers. Prime Minister David Ben Gurion, President Ben Zvi, Foreign Minister Golda Meir and most of Israel's government leaders were founders of the Histradut.

The Canadian Association for Labor Israel is the sponsoring body of the Israel Histadrut campaign in Canada. Its leader for many years was Dr. S. B. Hurwich of Toronto, now president of the Canadian Labor Zionist Movement, succeeded later by Harry Steiner of Toronto and now Bernard Bloomfield of Montreal. The Canadian Labor Congress has endorsed the Histadrut and leading Jewish labor leaders such as Sol Spivak Sam Kraisman and Max Federman are active in the Histadrut campaign. All funds raised in Canada by the Histadrut are spent in Canada to buy wheat, machinery and medical supplies for Israel.

The Israel Histradut Campaign in Canada has been in existence for more than 35 years. It started with a small group of idealistic men and women and has bloosomed into a nation-wide organization with drives in all major Canadian cities. Long before the creation of the State of Israel in 1948, Canadian Jews and Canadian labor leaders gave unstinted aid to the pioneering forces in Palestine.

Histadrut has many facets. It helps rehabilitate uprooted and unskilled immigrants; it provides medical care for two-thirds of Israel's entire population; it trains native-born and immigrant youth in useful trades; it lifts the cultural standards of newcomers and sabras alike. Histadrut is Israel's greatest creative factor, raising the standard of dignified labor, mutual aid, good citizenship and democratic ideals.

The membership of Histadrut now totals over 75,000... It includes farmers, industrial workers, white collar and civil servants, engineers, teachers, doctors, sailors and aviators, bakers and printers. The membership is open to Jew and Arab alike, members of all political parties and religious shades. Histadrut is the greatest unifying force of the reborn nation, which is composed of Jews from over 70 different countries.

The success of Histadrut has been made possible in large measure by the wholehearted support of Jews and non-Jews alike in the western hemisphere. The role of Canada in support of the good work of the Histadrut in Israel has been especially significant.

FERETZ ANNIVERSARY COMMEMORATED

London, (JCNS). The 45th anniversary of the death of I. L. Peretz, the great Yiddish writer, was commemorated by a special meeting held at his graveside at the Warsaw Jewish cemetery and attended by leading members of the executive council of the Social Union of Polish Jews and representatives of the Jewish Writers' Union.

The anniversary was given much prominence in the Yiddish Press, and special talks on the genius of Peretz and his great literary gifts in portraying Jewish life in pre-war Poland were given in all Jewish schools.

Among the many wreaths laid on Peretz's grave was one from the Israeli Legation in Warsaw.

Canadian Panorama

BY MORDECAI HIRSHENSON

ANTISEMITISM IN CANADA? - ARE WE SUFFERING FROM MORE DISCRIMINATION THAN JEWS SOUTH OF THE BORDER

Miriam Chapin in her recent book "Contemporary Canada" devotes about a page and a half (plus several other casual references) to the Jews of Canada and their position. Mrs Chapin, an American resident of Montreal for the last 28 years, has the following to say on the subject:

> "Anti-Semitism is Canada's most widespread form of racial discrimination. It is pervasive, and more obvious than in most American cities. It comes out in a thousand ways, in the remark of a pleasant woman who asks casually, on renting a house, if any Jews live in the neighbourhood; in the bland obstructionism a student encounters in the 'personal interview' he must undergo before he enters a professional school; in the failure of a teacher to receive promotion; in the obstacles to business success outside the fields accepted as Jewish; in the exclusion from social clubs and political high office. No Jew has ever held a seat in the Federal Cabinet. For a long time no Jew could sit in the Quebec Parliament, since he could not take the oath as a Christian.
>
> "Conditions may be improving. Prejudice is brought into the open. The Municipal Council of Saint John discussed and disapproved the refusal of business clubs in the Maritime cities to admit Jews. The caste system is not as rigid as it used to be, for intermarriages take place and families adjust themselves. Of course some Jews change names and religion to melt into their surroundings. The French Canadian intellectual likes to demonstrate his freedom from the old prejudices by treating Jewish friends with affection, always providing that they speak French. The establishment of Israel has helped the standing of Jews in Canada and has given them new pride, The children of those who are established in Canada forget Yiddish and feel themselves wholly Canadian
>
> "The French regime originally barred Jews from Quebec. A few came with Amherst when he took Montreal in 1760. Others followed, mostly Sephardic Jews, proud and learned men. On Mont Royal is a quiet little graveyard where the old Spanish and Portugese names appear. After 1850 there began to arrive the Russian and Polish Ashkenazim, fleeing the pogroms. The Kiev massacre of 1905 drove out more survivors with dreadful memories. Few German Jews came to Canada in these migrations. The ones who have come since the war have worse things to remember. On a sunlit, tranquil street almost any day in a Canadian city, one may by chance encounter someone with the blue number of the Nazi death camp on his arm.
>
> "The Jews in Canada number fewer than three hundred thousand, mostly city dwellers, a third of them in Montreal. They are attached to the English Canadian community, though not wholly of it. Ontario has the largest number, Manitoba the highest proportion. In no Canadian city do they have the importance they do in New York. They own no banks or newspapers,, and few industries except liquor and clothing. The English Canadian community profits from the painters, playwrights, novelists, and musicians they produce."

While written with sympathy and insight several errors and omissions on Miss Chapin's part occur to the Jewish reader. Whether Antisemitism is "more pervasive and obvious than in most American cities" is of course a matter of opinion and personal observation. One thing can be said: Canada is not blessed with the plethora of professional hatemongers as is the USA, obscure and frustrated though these may be. Our one Ron Gostick cannot compare with the Gerald L. K. Smiths, the Conde McGinleys, the Frank Brittons, the Lincoln Rockwells et al.

Secondly any discrimination known in Canadian professional schools—especially medical colleges—is something relatively new to Canada and is an importation from the States. In the 1930's when would-be Jewish doctors were flocking en masse to the Mid-west and as far afield as Scotland and Italy to obtain their diplomas (as they still do) there were no restrictions or quotas on Jewish students at the University of Toronto medical faculty. Discrimination against Jewish practitioners in general and civic hospitals, however, is of longer standing in Canada and is only just beginning to crack.

Mrs. Chapin has scored a hit with her remark about no Jews ever having been placed on the Federal Cabinet. This is truly a sore point especially when there was so eligible a member available for so long a time.

The remark about no Jew being able to sit in the Quebec parliament without taking the Christian oath, is misleading for actually Quebec was 26 years ahead of the British Parliament in the political emancipation of the Jews.

Another misleading note is to say that the French regime originally banned Jews.

This is not correct. For it was **not** a specifically anti-Jewish measure. Protestants too came under the ban.

While it is true that "political high office" is not freely open to Jews, Mrs. Chapin has overlooked the rapid progress Canada's Jews have made on the lower echelons of political organization i. e., the municipal level. The numbers of Jews who have been elected as mayors in towns and cities, large and small—such as Medicine Hat, Flin Flon, Huntsville, Fort Erie, Halifax, Cornwall, Windsor, etc—is truly phenomenal.

Mrs. Chapin has also expanded the Jewish population of Canada to 300,000 which is about 50,000 more than the most liberal current estimate.

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Cairo Threatens U.S.

(Continued from page one)

TAKE "LEGAL STEPS"

NEW YORK, (CJN). — The Egyptian passenger and cargo ship Cleopatra remained idle for the second week as two maritime unions continued picketing her at her East River berth.

The demonstration protests the United Arab Republic's boycott of ships that have traded with Israel or called at Israeli ports.

Legal steps against the picketing were begun, meanwhile, by attorneys from the ship's owners, the Khedivial Mail Line of Alexandria.

Foley and Grainger, the law firm, filed a damage complaint in Federal Court, asking for damages in etxcess of $10,000, based on losses up to the time of filing. The complaint named two unions, the Seafarers International Union and the International Longshoreman's Association.

An order to show cause why an injunction against the picketing should not be issued was signed by Judge Edward Weinfeld. It is returnable before Judge Weinfeld.

JUDGE DENIES MOTION

The Egyptian passenger-cargo ship Cleopatra may remain immobilized at her East River berth. A request for an order to restrain pickets there was refused.

Federal Judge Edward Weinfeld denied a motion by the Khedivial Mail Line of Alexandria, the vessel's owner, to restrain picketing by members of the Seafarers International Union and the International Longshoreman's Association.

TO RESIST SUIT

In a related development, Louis Waldman, counsel for the longshoreman, said he had been instructed by Capt. William V. Bradley ,the union president, to resist to the utmost a lawsuit brought against the two unions by the owner of the Cleopatra.

Mr. Waldman also said that the longshoremen, under contracts with members of the New York Shipping Association, were not required to cross any bona fide picket line.

ISRAELIS APPLAUD MOVE

Tel Aviv, (CJN). — Israelis glowed over reports that longshoremen had refused to unload the Egyptian ship Cleopatra in protest against the Suez Canal blockade and her blacklisting of United States ships that trade with Israel.

Foreign Ministry officials in Jerusalem said happily that the action indicated that other nations had come to realize that the blockade did not concern Israel alone.

Messages of congratulation were cabled to Paul Hall, president of the Seafarers International Union, by the General Federation of Labor and by dockers in Israeli ports.

The Israeli press welcomed the American's stand and predicted that workers in Britain, Holland, West Germany and Denmark would also boycott United Arab Republic shipping.

SAMARITANS ON MOUNT GERIZIM FOR PASSOVER

Tel Aviv, (JCNS) — About 130 Samaritans living in Israel crossed through Mandelbaum Gate in order to celebrate Pesach on Mount Gerizim, near Nablus. They were met by relatives living in that area.

The Israeli Samaritan community was led by 70-year-old Yeffet Tsadka, who crossed the border carrying his grand-son in his arms.

Mr. Meir Mendes, President Ben-Zvi's private secretary who was at the Mandelbaum gate conveyed to the Israeli Samaritans the President's good wishes and greetings.

RUSSIAN COMPOSER HONOURED

London, (JCNS) — Musicians and music lovers all over the Soviet Union took part in celebrations of the 85th birthday of the Jewish composer, Professor Alexander Goldenweiser. He was born to a middle-class Jewish family in Kishinev, and inherited much of his mother's musical gifts. At the age of 20 he was already the holder of many musical prizes. Goldenweiser won fame through the musical illustrations which he composed on the works of Pushkin and Turgenev.

For over 60 years he held the post of Professor of Music at the Moscow University, and over 200 of the leading Russian musicians are among his pupils, including such famous composers as Grigori Ginsberg and Samuel Feinberg.

Alexander Goldenweiser is the holder of many State awards including a Stalin prize which he won in 1947.

ISRAELI BOY, 8, HIDDEN TO BAR TRIP TO RUSSIA

Jerusalem (JTA) — Israeli police, after searching 300 houses in Jerusalem's ultra-Orthodox Mea Shearim quarter for an 8-year-old boy hidden by his grandparents, have asked the Supreme Court to relieve them of the assignment.

The ultra-Orthodox grandparents of Yosef Shumacher hid the boy because they feared his parents intended to migrate to the Soviet Union, where, they contended, he would be deprived of any opportunity for a Jewish religious education.

The parents obtained a court order requiring the grandparents to return the boy, but the grandparents defied the order. The court then ordered police to find the child.

Police told the court that the grandparents apparently were keeping one move ahead of them and that public opinion in the area was "steadily worsening." Police said clashes would be inevitable if the search was continued.

Canadian-Jewish Farmer Disturbs British-Lebanon Diplomatic Relations

NEW YORK, (CJN).—The weekly Newsweek relates the following curious episode from Beirut, the capital of Lebanon:

In the Arab world, the sound of Zionist propaganda, even at its mildest, is as welcome as praise of Stalin in the Vatican. Visiting American oilmen sometimes refer to Israel with a jerk of the head and the phrase "over there in Dixie."

Discreet and soft, then, is the tread of Western embassies in the Arab world. And none is more discreet than Her Britannic Majesty's Ambassador to Lebanon, Sir Ponsonby Moore Crosthwaite.

Last week, Crosthwaite's embassy broadcast a 58-minute BBC play over its daily English-language program on the Lebanese radio—"our most successful information activity in the Middle East," as an embassy spokesman described it. The play was billed as a bucolic tale of Canadian farm life. But unknown to His Excellency, the farm family turned out to be Jewish. Thereafter, the embassy's tactical situation rapidly deteriorated.

Back to Zion: Furious Arab listeners called the station to demand the program be stopped. But the director was out and nobody wanted to risk a decision. Round and round went the little black disk for 58 minutes, chirping out Grandfather Ezra's call for a return to Zion.

Meanwhile, back at the embassy, there was a series of embarrassed little coughs punctuated by "dear me's" from the Information Officer's cubbyhole.

"How perfectly ghastly!" sighed the dismayed Ambassador.

Next day, red-faced British diplomats fanned out in Beirut to "explain." But "the most successful information activity in the Middle East" was suspended indefinitely by the Lebanese Government.

EDITORIAL

Memo To Bonn: Oberlaender To Go,—We Hope

The news that Dr. Oberlaender, the controversial Minister for Refugees in the Federal German Government, is now on extended leave prior to eventual resignation will be reecived with satisfatcion throughout the free world, and by Jews in particular.

Whatever the exact degree of his complicity in the Lvov massacres of 1941 and whatever he may have done subsequently, Dr. Oberlaender's long-standing Nazi record made him unacceptable as Minister of a democratic German Government, and his continued membership caused the Federal Republic serious political harm.

His eventual standing down is a further sign that public and official opinion alike in the Republic are alive to the moral and political issues involved. The continuance in public positions in the Federal Republic of prominent ex-Nazis has long exercised an unhealthy effect on the moral climate of that country. And there are yet other steps which the authorities can legitimately be expected to take to ensure that the embers of the past are not relit.

Neverthelss, the settlement of the Oberlaender affair encourages those whose sincere hope it is that Western Germany will continue to move in the direction of a peaceful and liberal democracy. The irony of history has it that the two young Germans who painted swastikas on the Cologne Synagogue on Christmas eve unwittingly played an important — perhaps even essential—part in the process which finally removed Dr. Oberlaender from office.

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500 Refugees

(Continued from page one)

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Passover shipments this year included 157,816 pounds of matzoth, 35,790 pounds of matzoh meal and more than 5,000 bottles of kosher wine. Supplies were delivered to Jewish communities in Albania, Austria, Belgium, France, Germany, Italy Portugal, Spain, Yugoslavia, Greece, the Phillipines, the Dominican Republic and Haiti.

In Poland, where the agency assisted 22,000 people last year, JDC financed the baking of matzoth by the kehillah, and subsidized the distribution of matzoth to those who could not afford to pay. In those Moslem countries in which JDC operates Jews use a different form of matzoh from those made in western countries; JDC therefore made special Passover grants to Jews in those countries to enable them to purchase matzoth locally.

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